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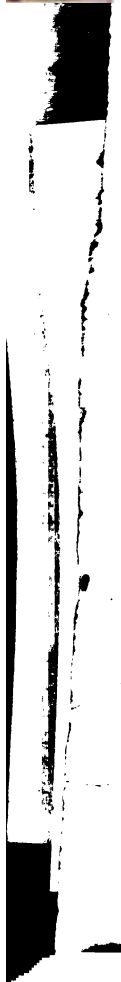
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1

INFANT EDUCATION;

OR REMARKS ON THE

IMPORTANCE OF EDUCATING

THE INFANT POOR,

FROM THE AGE OF EIGHTEEN MONTHS

TO SEVEN YEARS.

WITH AN ACCOUNT OF THE

SPITALFIELDS' INFANT SCHOOL,

AND

THE SYSTEM OF INSTRUCTION

THEIR ADOPTED CURRICULUM

TO WHICH IS ADDED,

THE LATEST IMPROVEMENTS, AND A LIST OF SCHOOLS

ALREADY ESTABLISHED, IN ENGLAND.

BY S. WILDERSPIN,

**Master of the London Central Infant School, and Travelling Teacher for
the Infant School Society.**

THIRD EDITION,

WITH CONSIDERABLE PRACTICAL ADDITIONS.

**"Whoso shall receive one such little child in my name receiveth me."
Matt. xviii. 5.**

"Take heed that ye despise not one of these little ones." Matt. xviii. 10.

LONDON:

**PRINTED FOR W. SIMPKIN & R. MARSHALL,
Stationers' Hall Court, Ludgate Street;**

**AND SOLD BY THE AUTHOR, AT THE INFANT SCHOOL,
QUAKER STREET, SPITALFIELDS.**

1825.

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FROM THE AGE OF EIGHTEEN MONTHS
TO SEVEN YEARS OF

WITH AN ACCOUNT OF THE

DEVELOPMENT OF INFANT SCHOOL

AND

THE SYSTEM OF INSTRUCTION

ENTERED AT STATIONERS' HALL.

J. S. Hodson, Printer, 15, Cross Street, Hatton Garden.

PRINTED BY HODSON, IN ENGLAND.

BY S. WILKINSON

Printed by the London School Board, and the London Teachers' Association, at the London School Board Press, 15, Cross Street, Hatton Garden, E.C.1.

THIRD EDITION

WITH CONSIDERABLE ADDITIONAL

It is a well known fact that the child in its early years is the most plastic and the most susceptible to the influence of its environment. The child's mind is like a blank page, and the first impressions are the most lasting. The child's education should be a continuous process, and the first years should be the most important. The child's education should be a continuous process, and the first years should be the most important.

AND DONALD

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STATIONERS' HALL, LONDON

THE BOOKS BY THE AUTHOR, THE LONDON SCHOOL BOARD, AND THE LONDON TEACHERS' ASSOCIATION, ARE AVAILABLE AT THE LONDON SCHOOL BOARD PRESS, 15, CROSS STREET, HATTON GARDEN, E.C.1.

1825

"The following Extracts, from the different Reviews, are inserted as testimonials in favour of the Work."

The following Extracts, from the different Reviews, are inserted as testimonials in favour of the Work.

"We have no space to enter upon the subject of early juvenile delinquency, to the consideration of which, Mr. Wilderspin's book naturally invites us, and for the prevention of which, Infant Schools seem to present a more hopeful remedy than most other plans which have been suggested. Our author shall relate, in his own way, one of his adventures, in his benevolent rambles, which will furnish a good commentary on all that has been stated both in and out of parliament, on this great moral and national question."

Christian Observer, May, 1823.

"We cordially approve of the plan, particularly as due care seems to be taken for the exercise, amusement, and health of the little pupils; and we hope a cheap edition of this book will be printed, for circulation through the country, whereby it may prove a national benefit."

Evangelical Magazine, April, 1823.

"We found it impossible to lay the book down until we had read the whole, and were, in consequence, induced to take the earliest opportunity of visiting the School, a visit which afforded the highest gratification."

Christian Observer, April, 1823.

"We cannot conclude our remarks without returning thanks to Mr. W. for this interesting and useful, though plain and unadorned volume, and we sincerely recommend all our readers to procure it for their own use, and should they be heads of families, we may add, that there are, throughout, many valuable hints, founded on experience, which deserve the serious attention of every parent."

Teacher's Magazine, February, 1823.

"We have read this little book with uncommon pleasure.—Infant Schools, under religious and judicious management, would be an inestimable blessing, in every considerable town and village of the kingdom."

"All who feel it a duty to preserve their generation, are, we think, bound in conscience to encourage and extend this new and most important scheme for the prevention of juvenile delinquency, and for the promotion of the best interests of Society."

Wesleyan Methodists' Magazine, for April, 1823.

"We clearly gather, from the information which Mr. W. gives us, that similar schools must be of essential service to the labouring classes in every part of the kingdom; and that, as is well observed by Mr. Lloyd, who writes the preface, they are particularly needed in manufacturing districts."

Inquirer, April, 1823, p. 345.

"We take this occasion, in announcing the second edition of this interesting volume, to join others of the critical corps, in thanking the worthy author for a most valuable performance; and from the perusal of which many parents and teachers may derive much practical instruction, in the right management of children from the early dawn of reason. Many pleasing anecdotes are interspersed through the volume, that cannot fail of interesting the reader."

than the gentlemen I am now addressing
 For this reason I take the liberty
 TO
 addressing to you this Third Edition
JOSEPH WILSON, Esq.
 OF BATTERSEA RISE,
 and soliciting your aid and support in the

THE REV. WILLIAM WILSON, A.M.
 VICAR OF WALTHAMSTOW, ESSEX.

of which I have the honor to be
 GENTLEMEN,

IN looking over the list of the
 Patrons of Infant Education, it afforded
 me great pleasure to behold the names
 of persons of the first rank and talent,
 —persons whose purse strings had been
 opened wide in aid of Infant Schools.
 But I could not find the names of any two
 persons, whose time, talents, and money,
 had been more devoted to the cause

than the gentlemen I am now addressing. For this reason I take the liberty of Dedication to you this **THIRD EDITION** of my Book, as a testimony of your cheerful, united, and benevolent exertions, in establishing and supporting Infant Schools.

I trust it will be accepted as a small tribute of respect, from one who can but admire those virtues, which he fears he shall never be able to imitate, but in a very humble degree, and who has the honor to subscribe himself,

Gentlemen,

Your most obliged

Humble servant,

THE AUTHOR.

A few weeks ago, my friend Dr. Black
 persuaded me to write a **PREFACE**, to
 look in, on passing, at our infant
 establishment, with a view of which
 he was so much delighted, that I had
 I WISH it to be distinctly understood,
 that I am a well-wisher towards the Estab-
 lished Church, and that nothing will be
 said in these pages, that can in any way
 be construed as tending to weaken, or pull
 down, or undermine the *truth* as is there
 professed.—*the grand object is not to pull
 down, but to build up*; and whoever sounds
 a false alarm, or contends that Infant
 Schools will have this tendency, I have
 no doubt (to say the least) that they will
 find themselves ultimately mistaken; and
 I most heartily wish that wherever there
 is a National School, there may be an
 Infant School, in its immediate vicinity.
 I would beg to call the reader's atten-
 tion to the elliptical plan of teaching;
 specimens of which will be found in the
 Appendix: the manner in which I became
 acquainted with the plan is as follows:

A few weeks ago, my friend Dr. Black persuaded ~~Dr. Borthwick~~ Gilchrist to look in, *en passant*, at our infantine establishment, with the whole of which he was so much delighted, that I have ever since enjoyed the gratification of his acquaintance, and had the benefit of attending Dr. G.'s oriental lectures, in which his inductive system of education is practically demonstrated to all his students, whose minds are thus powerfully attracted to this elliptical branch of it through the whole of their daily lesson; a practice commenced thirty years ago, that has been continued ever since with commensurate success. To illustrate the subject more fully the Dr. has furnished me with a leaf from "the Hindoostanee Guide," which he authorises me to submit to my readers, in the appendix, as one infallible *mode* of teaching children to reflect, if not speak, in spite of that mental apathy which most easily besets every young scholar. The subsequent artless tale will, at once, speak for itself, and few

infants who possess the power of either speech or thought, will be long puzzled in filling up all the blanks, on rational principles of concatenated deduction, which a dozen of such stories must, in a limited period, render pleasant, easy, and comprehensible by the meanest capacity. I can readily conceive that a great variety of similar exercises may be so formed, as to suit every gradation of intellect, by the novelty, simplicity, facility, and utility of each in gradual succession, from the lowest to the highest forms of any seminary. After a fair trial among the infants under my own eye, should this scheme answer expectation, it may then be put to the test, on a more extensive scale, and the British Public shall not remain long ignorant of the result; materials being now in progress at Dr. G.'s private expense, to accelerate this consummation so devoutly to be wished by every real friend to his country! Yes, England is destined to proclaim, in the course of the nineteenth century, useful science, universal good-

"will, peace, plenty, and virtue among the rising generations!"

Dr. G. further observes, in a letter to me, "You have now the whole method before you, and I shall boldly stake all my hard-earned fame, as a practical orientalist, on the salutary consequences that will spring from the adoption of short elliptical tales at your interesting institution."

century, useful science, universal good-claim, in the course of the nineteenth try! Yes, England is destined to prosper, by every ear friend to his country, this consummation so devoutly to be at Dr. G's private expense, to accelerate result; materials being now in progress shall not remain long ignorant of the extensive goals, and the British Public it may then be put to the test, on a more eye should this scheme answer expectation, a plan that among the infants and young men to the highest forms of any seminary. After on in good and successful manner, and the lowest simplicity, facility, and utility, and to the

ADVERTISEMENT.

JUST as this volume was ready for publication I received the following communication from Mr. Black, who is at present delivering a course of gratuitous Lectures on Languages to the members of the Mechanic's Institution.

Many persons, eminent by their charitable aims, and who express themselves generally desirous of aiding in any plan which may contribute to the improvement and happiness of the poorer classes, have nevertheless been unwilling to assist in the establishment of INFANT SCHOOLS, fearful that the superior method pursued in these schools should render the children educated therein much better informed than the children of the richer classes, who might thus be supplanted in numerous lucrative and honorable situations in after-life.

From this circumstance one of the two following conclusions must be drawn: either

“That the system of education pursued in the higher schools is very faulty and imperfect; or

“That the fears of those ladies and gentlemen are entirely groundless.

“If the first be true, then, it cannot be denied, that the consequences, feared by the richer classes, must necessarily take place. If, either from prejudice or sympathy, they continue the same faulty and imperfect method of education which, by the expression of these fears, they positively declare is

usually pursued in the higher schools; but the remedy is easy. Let the same good principles of tuition be introduced into those schools to which the children of the rich are sent—and the latter will not fail to maintain their patrimonial ranks in society. They need then have no fear lest the poorer classes should become too intellectual, but, on the contrary, they will soon find that their own welfare, security, and happiness will not only be assured by, but will increase in proportion as the poorer classes gain knowledge, for by the method of instruction pursued in the *Infant Schools*, the knowledge there acquired is necessarily accompanied by the practice of industry, sobriety, honesty, benevolence and mutual kindness; in fine, by all the moral and religious virtues.

To assist in this better method of instruction, the following works have lately been published, and are sold by Messrs. Longman, Hurst, Rees, Orme, Brown, and Green, Paternoster Row.

1st. *The Student's Manual, being an Etymological and Explanatory Vocabulary of Words derived from the Greek*, 2s. 6d.

2nd. *An Etymological Dictionary of Words derived from the Latin*, 6s. 6d.

3rd. *An Introductory Latin Grammar for the use of Parents and Preparatory Preceptors*, 2s. 6d.

4th. *Companion to the Parents' Latin Grammar, being a Translation, word for word, of an interesting account, in Latin, of various Animals*, 2s.

5th. *The Pædagogic System of Education, applied to the French Language*, 2 vols. 8s. 6d.

Specimens of these different works will be found in the Appendix at the end of this volume.

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Published by W. Simphin and R. Marshall.

THE GENERAL GAZETTEER, or Geographical Dictionary; containing a Description of the various Countries, Kingdoms, States, Cities, Towns, &c. &c. of the known World; an Account of the Government, Customs, and Religion of the Inhabitants, the Boundaries, and Natural Productions of each Country, &c. &c.; forming a complete body of Geography, Physical, Political, Statistical, and Commercial.

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Gentleman's Magazine.

Published by W. Simpkin and R. Marshall.

THE CAMBRIAN PLUTARCH, comprising Memoirs of some of the most eminent Welshmen from the earliest times to the present. By JOHN H. PARRY, Esq. 8vo., 10s. 6d. boards.

"This book will, we feel convinced, not only be received as a most important addition to the library of every Cambrian Briton, but read with much pleasure by all those who take an interest in the particular antiquities of Britain, or indeed in the general History of mankind."

News of Literature, Dec. 11, 1824.

"We rejoice that this work has been undertaken, and we shall be glad to hear of its success." *Imperial Mag. No. 74.*

"The entire volume is replete with information new to the general reader, and creditable in its display to the ability of the author."

Monthly Critical Gazette, Dec. 1824.

"The style of Mr. Parry might form a model for works of this sort; it is both elegant and correct, and his memoirs are, at the same time, clear, luminous, and circumstantial."

Literary Chronicle, No. 290.

"Mr. Parry has deserved the thanks of all who are attached to Cambrian Literature and History, by this judicious Biographical compilation.—We can bear testimony to the interesting nature of his labours in general, and to the simple and respectable style in which his volume is written."

New Monthly Mag. Dec. 1824.

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"This volume contains a series of plain, unambitious, highly instructive discourses on the several petitions contained in the Lord's Prayer; to which are added, one on Suicide; and another on Humanity to the Brute Creation; the last of which we consider to be one of the ablest pieces, that we have any where read, in deprecation of the cruelties with which the lower animals are treated in this country."

Monthly Critical Gazette, Jan. 1825.

CHAPTER I.

GENERAL OBSERVATIONS ON INFANT EDUCATION.

It is the inside of the Platter that we desire to have cleansed.

IN consequence of the rapid sale of the first two editions of this work, I have been induced to reprint it with such alterations as I think will give *additional satisfaction*. Many new facts, and much new information, will be found in this edition, all, I trust, tending to demonstrate the vast importance of early instruction. At the request of the reviewers, (who spoke favourably of the first edition) I have entered more into detail. Some of the information that will here be found, I have obtained with great difficulty and personal hazard, by mixing with persons of the lowest description; and although this method must be considered as very disagreeable, and a sacrifice of time, yet, in some instances, it is expedient to resort to it. Now although this little volume is presented to the public in "a plain and unvarnished style," (as observed by my esteemed friend Mr. Lloyd, in his preface to the first edition,) yet I conceive that it contains information which may be generally useful, and the greater

part of which I have derived from practice. This, I really think, surpasses all theoretical views; for experience must ever be considered as the test of truth. I have endeavoured to establish and enforce the compatibility of sound religious impressions with the rudimental education of the infant heart; and this, I hope, upon mature deliberation and reflection, will ever be found desirable. Many circumstances mentioned in the following pages, evidently shew the utility of an early education, and particularly that of an affectionate kind. The improvement of the labouring classes of society has been, and will most assuredly be effected. How many parents have had to lament that their children were not properly instructed during their infancy; stubbornness of disposition has often been the result of such neglect. But in addition to this, the low desires that children of a very early age manifest, as stated in this work, are sufficient to create in any feeling breast, a desire to rescue them from the power and influence of false affections; and surely no way can prove more effectual to accomplish so desirable an end than the system which this work advocates and recommends. I have endeavoured to steer clear of the various theological opinions professed by Christians of different denominations, conceiving that institutions of this kind ought to receive the support of all. What sort of religious doctrine and faith, therefore, the children ought to be taught, I have not ventured to declare, as I consider it must be the wish and desire of all the disciples of Christ, that children should be instructed in the leading and fundamental truths, as made known in that source of eternal light, the everlasting

Gospel. With these views, I humbly submit the following work to the perusal of the Christian reader, hoping that those who approve of it will use their endeavours to extend its circulation. Trusting that He who is Life Itself, will prosper this further endeavour to the extension of His own glory among men, I shall now introduce the subject to the consideration of the judicious and considerate reader.

It has long been a subject of deep regret to many pious and well disposed persons that, notwithstanding the numerous charitable institutions which abound in this country, our prisons should still remain crowded; and although there is an increase in the police establishment, and much vigilance exercised by the Magistracy, still crimes of every description should rather increase than diminish. The good impressions that have been made by the Bible Societies, School Societies, and Institutions of a similar nature, are, perhaps, incalculable; and, were it not for these excellent Institutions, there is no doubt but that criminal inclinations would be still more numerous than they are. Probably one reason which may be assigned for the increase of crime, is the increase of population, and another, poverty; and I think there is not any thing better calculated to prevent low affections, than taking the children of the poor out of the streets; for there, it must be acknowledged, they can receive no good impressions, but many evil ones. How many children, ere they can lispen their own name, will learn to pilfer and steal; I wish I could say I had never been an eye-witness to the fact; but I have been, in many instances. What is a poor woman to do if left a widow, with four or five children, the eldest per-

haps not more than ten years of age? She is obliged to go out to her daily labour, and the consequence is, that her children are left to shift for themselves, because their mother is not able to pay for their schooling. The Free Schools will not admit them because they are too young; and thus they imbibe habits, principles and inclinations, which neither parents, tutors, nor even the law itself, in many instances, can ever eradicate.

It is an old proverb—“*bend the twig while it is young;*” and it is our duty both in a civil, moral, and religious point of view, to take particular care of the infant in all its powers. Great and many are the false impressions that children are exposed to, between the ages of two and seven years; for when they have been successful in stealing an orange, or an apple, they will not stop there, but make a second attempt, and probably they will become so confirmed in evil before they are seven years old, as to prefer the street to the school, or any useful employment. The evil does not stop here: scarcely a week passes, but we read in the public papers, of little children being run over by coaches, or other vehicles; or of their being burned to death in consequence of being left alone.

Should any person still ask what can be the utility of taking children out of the street so very young, I would answer, that it is likely to prove one of the greatest preventives of crime that has been thought of for the last century. In confirmation of this assertion, I would state, that all instruction is, and must be, received in a state of humility. This can be proved by every day's experience. For example, take a person who has

confirmed himself in any false pleasure, and thereby conceives he knows and enjoys much, and we shall find him a very stubborn pupil. However evil or erroneous such a false pleasure may be, he views it as a true pleasure, and will defend it with all his might. Nay, I was told by an old thief that he had as much right to live as any body else; that thieving was his profession, and that he would follow it. I could plainly perceive, from the conversation I had with him, that he had confirmed himself in an opinion that thieving was no harm, provided he used no violence to the person. He seemed to have no idea of the rights of property, and consequently thought himself justified, (as he had no property of his own) to prey upon the property of others. That it is difficult to reclaim a child that has once been associated with thieves, may be gathered from the following case:

“Richard Leworthy, aged fourteen, was indicted for stealing five sovereigns, the property of William Newling, his master.

“The prosecutor stated, that he resided in the Commercial-road, and is by business a taylor—the prisoner had been his apprentice for four months, up to the 28th of August, when he committed the robbery—on that day he gave him five pounds to take to Mr. Wells of Bishopsgate Street, to discharge a bill; he never went, nor did he return home—did not hear of him for three weeks, when he found him at Windsor, and apprehended him. The prisoner admitted having applied the money to his own use—he was found at a public house—he said he had spent all his money, except one shilling and six-pence.

A shopman in the service of Mr. Wells stated

that in August last, the witness owed his master a sum of money—knew the prisoner—he did not bring money to their shop, either on or since the 28th of August.

“ The prisoner made no defence, but called his master, who said he received him from the Refuge for the Destitute, and received a good character with him. He would not take him back again.

“ Mr. Wontner stated, that he had received two communications from the Rev. Mr. Crosby, the Chaplain of the Institution, stating they would not interfere on his behalf.

“ The Jury returned a verdict of *Guilty*.

“ Mr. Justice Park observed, that the best course would be to send him out of the country.”

Here we see that, notwithstanding all the pious instructions, and well meant endeavours of the conductors of the Refuge for the Destitute, the boy was only four months in his master's employ, before he fell into his old habits; and the conductors of the Refuge were so convinced that the boy was irreclaimable, that they refused to have any thing more to do with him. This is one instance to shew the propriety of early instruction, not in letters merely, but in principles of virtue and honesty. If a child were ever so well inclined, and yet were allowed to associate with evil disposed persons, he would insensibly fall into their way of life.

Children would learn any language, adopt any manners and customs, be they bad or good; and therefore I consider it to be of public importance, in every point of view, to take children out of harm's way, as soon as they can walk. No better plan could be devised in my opinion, for the improvement

and comfort of slaves in the West Indies, and other of his Majesty's colonies, than by establishing infant schools for the instruction of their children. They might be taught to enjoy moral delights as we do in this country, and instructed, I think, with as great care as our own children; this would produce a great change for the better, it would be gradual, and consequently not dangerous, for all sudden changes are pregnant with danger, but this would be free from that objection, and therefore the more desirable. Early impressions made in the infant minds of the sable sons of Africa, would be likely to prove of more benefit to them, to us, and to their sovereign, than at first view we might be inclined to believe. Many facts will be found in this work to prove the early depravity of children; and as many might be produced to shew that the contrary would be the case, if proper care were taken of them. At a late public meeting, a gentleman stated, that it was too soon to begin with children at such an early age; observing, likewise, that it was not usual to begin to sow seed before sunrise. I know no reason why seed should not be sown before sun-rise; nor do I know that it would prove detrimental to the seed by being sown thus early: but this I do know, that the seeds of vice are very early nourished in the infant mind, and if the seeds of vice will fructify in the infant mind, it is not too much to expect that the seeds of virtue, if sown, will do the same. The gentleman further stated, that the parents ought to take care of their own children; this must be admitted: but do they? We see that many of them will not take care of themselves; and when this is the case they will be sure to neglect their children. It will be

seen in this book, that many parents are not able to take care of their children, if they are ever so well disposed; and if this is the only argument that can be brought forward against Infant Schools, it is indeed of little importance. I have mentioned several cases of juvenile depravity, where I have treated on that subject, to which I beg leave to refer the Reader, in the mean time, it may be proper for me to shew to whom the public are indebted for the establishment of the first Infant School. I do not know with whom the idea first originated, nor do I think it is of much importance to know this; the point is, who first brought it into action? The first Infant School that we heard of in this country, was established at Westminster, in the year 1819; the master of that Institution is, J. Buchanan, who came from Mr. Owen's Establishment, at New Lanark, where an Infant School had been previously formed by that gentleman; the gentlemen who established the school at Westminster, were the following:—Henry Brougham, Esq. M.P.; James Mill, Esq.; John Smith, Esq. M.P.; the Marquis of Lansdowne; Zacariah Macaulay, Esq.; Thomas Babington, Esq.; Lord Dacre; Sir Thomas Baring; William Leake, Esq. M.P.; Henry Hase, Esq.; Benjamin Smith, Esq.; John Walker, Esq.; and Joseph Wilson, Esq. The latter gentleman was so convinced of the importance of Infant Schools, that he soon afterwards established one at his own expense; and the success that has attended the plan pursued in it, is fully stated in this book. Soon after this there were Infant Schools established at the following places, viz: at Islington, White-Chapel, Brighton, Brompton, Blackfriars, Patney, Bristol, North-

ing, Liverpool, and Wandsworth. The Reverend William Wilson, Vicar of Walthamstow, Essex, brother to Mr. Joseph Wilson, has established one at Walthamstow, which has exceeded the most sanguine expectations of all who are interested in Infant Schools; that excellent lady Miss Neave has opened one in Palmer's Village, Westminster, which contains 160 children; there is also another Infant School opened in Duncan-street, Liverpool, a very large one, opened by the Society of Friends, who are always foremost in doing good; for this School, if I am rightly informed, they collected no less a sum among themselves, in one day, then £1000. This town was noted for making a large collection in aid of the Bible Society, and I really cannot find words to express how grateful I feel, to find they are not behind in the cause of Infant Schools; in short I may venture to say, that there cannot be less than 50 Infant Schools in various parts of the Kingdom, but how shall I be able to express my thanks to the *Author of all Good*, for the formation of the *Infant School Society*. I never attended so interesting a meeting in the whole course of my life; a full account of which I shall give under a separate head. Nay so much has the Supreme Being blessed the endeavours of his creatures in this work, that in the Sister Kingdom they appear to vie with us in the promotion of these schools,—an Infant School Society has been formed in Dublin, and circulars have been distributed, a copy of which I will insert, if possible, together with the one of the London Society, as these will distinctly explain the object the Committees have in view, and I hope and trust that their various endeavours, will

be crowned with complete success—the public therefore will soon have an opportunity of witnessing the great importance of Infant Schools, and of their tendency to raise every species of pure delight, and prevent every species of crime. They will see that it is no visionary scheme, but a thing that deserves the support of all Christians. That Infant Schools will form an asylum for blind or deaf children, is another powerful argument in their favour. We have two of the former, a boy and a girl, and we find them no more trouble than any of the others; they learn the hymns, the pence and multiplication tables, and every thing the same as the other children, except letters and reading, and they are *delighted* to be noticed by, and to play with the other children. As children are so apt to imitate, I have no doubt that deaf children would be delighted, by seeing the performances of the other children, and quickly imitate them. I am almost confirmed in this opinion by the conversation I had with Mr. Arrowsmith, brother to the artist of that name. He says, that deaf and dumb children will learn quicker with other children that can hear, than they would with children like themselves; and I am inclined to favour his opinion, because we teach a great deal by means of the eye. It is a current remark, that deaf and dumb children for the want of proper direction to bias their inclinations, take great delight in mischief; and, indeed, how can we expect it to be otherwise, when they are treated as outcasts by most other children; but if they were sent to school with other children, and received the highest pleasures they are capable of, I think this would not be the case; at all

events, I will take, (with Mr. Wilson's permission) all such children whose parents apply for their admission.

There is one objection I understand which has been made against Infant Schools, and that is, that it is taking the work out of the parents' hands, and it is considered that this will lull the parents into a false security, by inducing them to depend upon other persons to do that for their children which they were in duty bound to do themselves; this objection will apply to all free schools, and consequently should have been made before, for it is as much the duty of parents to take care of their children, and make them happy after they are six years of age, as it is to take care of them before that age; and it is forcibly impressed upon my mind, that if we wait until the poor are qualified and willing to educate their children, we shall wait a considerable time. In another part of this work I have given a few hints on the subject of the parents paying for the care and education of their children, and have prepared a method by which every one should be made to bear a part of the expenses of these Institutions; indeed I am persuaded that if government would sanction this plan of teaching infants, merely by building the schools, that the money for the other expenses of carrying them on would be made up by the parents, with some aid from charitable individuals. But I think the plan I recommend, in a subsequent page, best calculated to fix them on a sure and permanent footing.

Another objection has been made to Infant Schools, viz. That they would tend to encourage the poor to marry, without considering whether they possessed the means of supporting their off-

spring. From what I know of the poor, I am inclined to believe that Infant Schools would have very little influence upon them in this respect; for while they continue to be human beings they will most certainly continue to marry, and whatever miseries have been entailed upon the poor, and society at large, by early marriages, the miseries that have been entailed upon them, and society, by the opposite life, are not in my opinion to be compared therewith. Hence I conceive that this objection is of little weight, and as there are, and perhaps always will be a great number of poor children in the world, it behoves us to endeavour to make them as happy as we can, and as useful to society as possible.

It is well known that, by nature, we are too apt to bend towards delights of a lower kind, rather than towards those of a higher; that we are too apt to imbibe bad principles, rather than good ones; hence the greatest care is necessary to be taken with children at the time when they receive their first delightful impressions.* The children of the rich have every possible care taken of them, being seldom, or never left alone, and never suffered to accustom themselves to the lowest delights, and consequently, should any evil one manifest itself, it is immediately detected; but it is not so with the children of the poor, for they are surrounded by every kind of street delight, and nothing else.

* It may be necessary to explain to the reader why I use the word delight so often; it is because I have found that children are delighted with first impressions, be they good or bad. Whatever children are delighted with, they will follow, and it will form a kind of main spring to all their actions.

Not long since I read in the Police Reports, of a woman who had entrapped eight or ten children from their parents, had trained them up, and sent them out thieving; and it was not until one of the children was taken in the act of stealing, that the whole affair was made known. Had these children been taken care of, this woman would not have had an opportunity of enticing them away: and we know not how many hundreds of children have been enticed away, under a promise of giving them merely a few cakes, or some other trifling reward. This is by no means a solitary instance, for, from the information I possess, I am convinced that a volume might be written on this subject; hence I conceive that Infant Schools are calculated to produce great national benefit.

First as tending to prevent the increase of crime*; and likewise the loss of human life, by preventing, in a great measure, the numerous accidents that daily happen to children.

* Dr. Pole mentions, in his observations on Infant Schools, page 17, "that in the year 1819, in London alone, the number of boys who procured a considerable part of their subsistence by pocket picking, and thieving in every possible form, was estimated to be eleven to fifteen hundred. And he mentions one man in Wentworth Street, near Spitalfields, who had forty boys in training to steal and pick pockets, and who were paid with a part of their plunder; happily this man was convicted of theft and transported. This circumstance, with many others, led to the establishment of a Sunday School in the neighbourhood. The Teachers and Superintendents, when seeking for scholars, found many parents living together in an unmarried state, and, by persuasion and encouragement, succeeded in getting three couples married the first quarter. Had these children been placed under the proper management of an Infant School, there is the fairest ground to presume, that little of the evil complained of

Secondly, I presume that they will prove beneficial both to National and British Schools, and also Sunday Schools, throughout the kingdom, by depriving their parents of that common excuse for non-attendance, viz. "I was obliged to keep him at home to mind his little brother."

Thirdly, I am convinced, that the instruction they receive confers a benefit both on the children and parents:—this benefit many of the latter freely acknowledge; and I trust that Infant Schools will tend to verify the portion of Scripture, which says, "*Train up a child in the way he should go, and when he is old, he will not depart from it.*" Although this seems not to be the case in all instances, still we are quite certain that if good seed is never sown, it can never spring up; for the minds of children, and indeed of men, may very justly be compared to a garden, which, if not attended to, will be soon over-run with all kinds of noxious weeds, which will take such root as frequently to choke every good thought and affection, and even conscience itself.

Lastly, every argument that can be brought forward in support of education in general, and the National and British systems in particular, may be brought forward in support of Infant Schools, with this additional weight, that infancy is the time in which we receive our first impressions, and if those impressions are bad, they are not easily effaced. We find that little children were the particular objects of our Divine Master's

would have happened; whereas the want of it has deprived many parents of their children, who, under a proper course of instruction, might have been a solace, comfort, and support in their declining years."

care, when he was on earth, as we thus read in the Gospel:—“ *And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God: Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein; and he took them up in his arms, put his hands upon them and blessed them.*” Mark x. 13 to 16.

The Infant School in Quaker Street, Spitalfields, was opened July the 24th, 1820, and twenty-six children were admitted the first day; the next day twenty-one; on the 31st sixty-five, and on the 7th of August, thirty-eight; at which last date I and my wife were engaged by Joseph Wilson, Esq. to take the management thereof. This gentleman built the school-room, and supplied every thing necessary, at his own expense, and settled our salary.

Thus situated, we commenced, and soon found that we had a complete desert, as it were, to cultivate; for the children were mostly strangers to each other, and few of them knew their letters. The first thing that appeared necessary, was to form the children into classes, which being done, we endeavoured to select two children out of each class to act as monitors; but finding that there were not more than six children in the whole school that knew their letters, it was impossible to derive any assistance from them, in the way of teaching the others. The consequence was, we were obliged to take the children by one class at a time, and having supplied each child with a

card, on which the alphabet was printed in large letters, we formed them into a square, and commenced by calling out A, and likewise desiring each child to point with his finger to the letter, which being done, the next letter was called, and so on, till the whole alphabet was repeated. By pursuing this plan, in course of time, we were enabled to find monitors who knew their letters, and by these means adopted a regular system, an account of which will be laid before the reader in the following pages.

I shall now call the reader's attention to the formation of the Infant School Society, and the Meeting at the Freemasons' Hall, and give the Speeches that were delivered on the occasion, together with a list of Subscriptions, the Committee's Circular, &c., which I hope will prove interesting to all those who wish well to the rising generation; and I sincerely hope, that the British public will not suffer such an institution to be deficient in funds to complete their laudable intentions.

CHAPTER II.

The Marquess of *Lansdown*, in opening the Meeting, said, that he could not do better than to state the object and circumstances which had given rise to these Schools. A few years ago, it had been suggested to establish in Westminster an Infant School; and this had been followed by similar establishments in various parts of the country; they had all of them been successful in so eminent a degree, that the attention of the public might be fairly invited to them. When the plan had first been suggested, he had been induced to attend to it, though he took small credit to himself for so doing, because it was only at the instigation of others, and because, though he had felt that it was an experiment fit to be made, he had not felt very sanguine as to its results, though, at the same time, he was fully aware that it opened a wider field of possible benefit to the lower classes of society, and that the friends of it were consequently fully justified in their support of it. The

Schools, however, had so completely succeeded, not only in the negative plan that it had in view, of keeping the children out of vice and mischief, but even to the extent of engrafting in their minds at that early age those principles of virtue, which capacitated them for receiving a further stage of instruction at a more advanced school, and finally, as they approached manhood, to be ripened into the noblest sentiments of probity and integrity. An objection had been urged at that period, and as he then thought, with great propriety, that, with regard to young children, the most beneficial education they could receive was a domestic one under the superintendence of kind and prudent parents; but upon maturely weighing this objection, it appeared to him that the option pending on the benefits of the Institution, was between some sort of education and no education at all [hear, hear]; for it was evident to every body, that in this great town it was impossible for poor parents to give that attention to their children in their early years, which was the very period when they most especially required attention, and therefore far from doing harm by withdrawing these children from the superintendence of their parents, they were rather withdrawn from the streets of this crowded metropolis, where they were exposed to every vice, and which, by gradually maturing as they grow up, would finally lead them to the perpetration of the most atrocious and injurious crimes [applause]. It was to meet this species of depravity that this Institution had been established, and its utility could hardly be doubted by such as were aware of the vices into which children scarcely six years old had been led by their more practised enticers, when children of

that early age were found engaged in criminal conspiracies, in which, as they were apparently the most innocent, they were the most useful. This Society,—acting upon the important truth, that where the seeds of vice might be sown, there might be introduced the seeds of good, that where evil had taken root there might be planted virtue,—had the satisfaction already of seeing hundreds giving, as it were, security for their future good conduct, by the happiness and content which they at present exhibited, and presenting to the world a fair picture of a well governed and promising Society [applause]. This was the picture that he wished to present to the Meeting, and which would be presented to them by the other gentlemen who would address them, and who would explain to them the mode in which this most successful plan for the amelioration of the juvenile poor was conducted [applause].

Mr. Brougham: My Lord, I have been requested to propose the first Resolution that is to be submitted to this Meeting for consideration this day—an office which I execute with much pleasure, though, as my Noble Friend has already stated the success that has attended these Schools, has so distinctly remarked upon their advantages, and encountered the objections that have been made to the system in so able a manner, I naturally feel that very few general observations are left for me to make; but there is one other objection which, as he has not noticed, I will here take upon me to mention—it has been urged by some that we are aiming at carrying education too far, that we are drawing it out to an extravagant length, and that, not satisfied with dispensing education to children who have attained what in

former times was thought a proper age, we are now anxious to educate mere infants, incapable of receiving benefit from such instruction; I wish I could say that we had been so far successful as to accomplish this intention with all our exertions, and it would be a very easy task then to meet this objection, which may be answered in two ways. In the first place, it should be observed that this objection comes from those very persons who object to education being given to children when they arrive at a more advanced period, on the ground that their parents then begin to find them useful in labour, and consequently cannot spare so much of their time as might be requisite: surely there can be no stronger argument than this very plea of their own, to prove that the education of the children should commence at that time when their labour can be of no value to their parents [hear, hear!]; but the other answer, in my opinion, is still more decisive: it is found even at the early age of seven or eight, that children are not void of those propensities, or I might even say, of those habits, which are the forerunners of vice, and I can give no better illustration of this, than the fact of a child only eight years old, being convicted of a capital offence at our tribunals of justice (hear, hear!); when therefore, I find that at this early period of life, these habits of vice are formed, it seems to me that we ought to begin still earlier to store their minds with such tastes, and to instruct them in such a manner, as to exclude the admission of those practices that lead to such early crime and depravity (hear, hear!). My Noble Friend has most justly stated, that it is not with the experiences of yesterday that we come armed to the contest: it

is not a speculation that we are bringing forward to your notice, but an experiment. It is now six years since an establishment was first commenced in Brewer-street, Westminster, where success has always been attendant on our exertions. Since that time Mr. J. Wilson has established a school on the same plan in Spitalfields; and his brother has been equally well employed by forming one at Walthamstow, which, if it be possible, is conducted on a plan more approaching perfection than its coadjutors. At Brewer-street the number of children educated is 170; at Spitalfields, 220; at Walthamstow, 180; and at a similar school that has been established, 170. Thus surely but slowly is the system marching on, and I have no doubt in my own mind of its ultimate success. In Meadow-street, in Bristol, a school is likewise established, which educates 150, and out of that seven more have arisen in the West of England. There were three in Bristol, one at Wellington, one at Bath, and one was forming at Birmingham. These instances, I trust, will serve to shew that, though at first it was nothing but an obscure establishment, where its success was scrutinized before it was published, its own merits have caused it to spread and become known, as recommended by experience; and it is with these feelings that we call with the more confidence for the public support. My Noble Friend has already given a decisive answer to the objection of withdrawing children from their parents; but I could wish to remark, in addition, that in leaving poor children to the care of their parents, neglect is the least that happens; it too frequently occurs that they are turned over to delegates, where they meet with the worst treat-

ment; so that we do not in fact come so much into contact with the parents themselves as with these delegates, who are so utterly unfit for the office they undertake (hear, hear!). It is to carry the experiment further, that we now come before the public, for the purpose of erecting a central model school, where masters may be trained for the purpose of supplying schools elsewhere, and I hope that you will not separate without affording such a testimony of your good will towards this excellent work, as will insure success to the intentions of forming a central establishment, and preparing masters: when we find that children under four years of age may, by habit, be accustomed to be, if not criminals, at least ready to be so as soon as their physical strength will permit; when we find that temper, the great handmaid to irregularity and vice, is capable of being permanently changed; I think no man who considers how much of the prosperity of the country depends on the lower classes, who form the great base of the pyramid of society, can refuse to lend his heart and hand to support so good a work (applause). I beg leave to move—"That this meeting is strongly impressed with a sense of the many and great benefits, moral and political, which may be expected to result from the general establishment throughout the United Kingdom, and especially in populous towns and villages, of Infant Schools on the plan of those already formed in Vincent-square, Westminster; in Quaker-street, Spitalfields; at Walthamstow, Bristol, and various other places."

Mr. Wilberforce said, that when it had been proposed to him to second this Resolution, he had felt that he was scarcely qualified to take so pro-

minent a part, but at the same time having witnessed the happy effects produced by those schools in Westminster, he felt so warm a zeal in support of such an institution that he was willing to break through any usual rule to express it. Happily, there was little left for him to do, after the able speeches of his predecessors, than to go through the formal part of a seconder; for both the gentlemen that preceded him had so ably stated that the political welfare depends on the moral welfare, and the moral on the religious, therefore it was superfluous for him to observe that they could not begin too soon to impress religious principles on the minds of the young: it was an affecting consideration, that while great statesmen had been busied in their closets on some fine scheme or speculation, they had neglected those salutary principles which the Almighty had given to mankind; it was remarkable how eagerly the young mind received the histories in the Bible, and how well they were fitted to work on their dispositions (hear, hear!); and when he considered the miserable state of the poor, he could not but feel that the rich were, in some degree, the authors of it, in having neglected to afford them the means of education (applause).

The Motion was then put by the Noble chairman, and carried unanimously.

Mr. Smith, M. P., had agreed to the wish of the Committee, in proposing the second resolution, the object of which was to form a central model school, for training masters and mistresses to educate the children. Having been one of those who early joined this Society, he might, perhaps, be excused if he entered into a short history of it. The real fact was, that the character of all mankind

was formed very early [hear!] much earlier than might be supposed: at the age of two or three years, dispositions were found in children of a description the most objectionable. In these schools the principles of mutual kindness and assistance were carried as far as could well be conceived, and it was most delightful to regard the conduct of the children towards each other [applause]. Instead of opposition, they displayed mutual good will, inculcated to the greatest degree, so as to destroy in the minds of the children that selfishness which was the bane of our nature [hear, hear!] Such effects appeared almost to realise the golden age, for the children appeared always happy, and never so happy as when attending the schools. The whole principle upon which this was conducted, was not fear, but love, [hear, hear!] from principle alone good could come. When the child was intimidated, its mind was cramped, and it was necessary to give it confidence, before its faculties could be called into action, [hear, hear!] There was, consequently, a great difficulty in selecting proper persons to superintend these schools, and therefore the central school was proposed for the purpose of training the instructors into a right course, and teaching them the great secret of mingling patience with firmness, the only way of carrying those points which had gained the admiration of every person who had visited the schools. The honourable gentleman concluded, by moving—

“That for the purpose of extending the knowledge and promoting the adoption of this system, a society be now instituted under the designation of ‘The Infant Schools Society,’ the objects of which shall be to establish in some central part

of the metropolis, an Institution which, while it dispenses to the adjoining population, may also serve as a model of imitation, and as a seminary for training and qualifying masters and mistresses, to form and superintend schools."

Dr. Thorpe, in reading this resolution, hoped he might be allowed to trespass a few minutes as a minister of Him who had said, "Suffer little children to come unto me, and forbid them not."—With respect to the utility of these schools, he thought it must be acknowledged by all who cast their eyes on the crowded streets of this city. There could scarcely be a more pitiable sight than to see one infant trusted to the care of a child scarcely older than itself, and exposed to all the contagion of vice that hourly presented itself; and as every parent must be aware of this, he trusted that every parent whom he was now addressing would give this Institution their support. In the National Schools, the masters chiefly complained of the bad habits which they had to unteach—if he might use the expression—the child, before they could begin to teach him any thing; and it was this very mischief that this society proposed to remedy, should it be enabled by its funds so to do.

Sir James Mackintosh rose, amidst the applause of the meeting. He said, that it had fallen to his lot to have to propose a resolution, and he would begin by saying, that after the able speeches which had fallen from the gentlemen who had preceded him, there was, in fact, nothing left for him to say, but to appeal to their feelings. The claims of this Institution were, indeed, of such a nature, that they required no recommendation but a full statement of them; they had heard it, nevertheless, vindicated by all that art could insinuate or eloquence

bring forward, and the foundation of its happy results had been pointed out to exist in the principles of policy, and of religion paramount to all policy—a religion that appealed to every feeling of human nature. They had heard in general terms that the experiment had been made to extend education to an age which, however, young, was nevertheless capable of receiving the most indelible impressions. The experiment had been made at different places, upon upwards of a thousand children, to determine whether they could easily be rescued from the fangs of guilt, and whether, at so early a period, they would sport in the field of virtue if it were laid open to them. They had heard likewise of the success attendant upon these endeavours, and now the assistance of all might justly be claimed; for what could have a better claim than such an Institution as this?

He would not argue again the objection of separation from parents: if it were true, and founded in justice, he would be the last person in the world to oppose it; for he considered families as schools appointed by Providence to implant virtue in the hearts of the young, and to inculcate affection and every kind feeling; it would, therefore, not only be useless, but wicked, to detach children from that seminary which had been provided by nature; but, in the present case, the alternative was—not between domestic instruction and school instruction, but between corruption in the streets and education in the schools. The question was not with respect to kind and watchful parents, but whether they should frequent these haunts that would lead them to the gallows, or whether, through the means of these schools,

they should become useful members of society [applause]? His duty being to propose a resolution, including a subscription, he would begin by addressing that softer sex, whose fair persons were the depository of all the gentler affections, and who were the kind and delightful solacers of the human race, and requesting them to promote by their best interests the cause of these little innocent infants, on whom so much of the happiness of society in a great measure rested, as they formed the rising generation. To the gentlemen present he would recommend this Charity, as one less attended with perplexity in its operations or doubt as to its utility, than many, which, though established with the best possible motives, frequently failed in effecting the good proposed; but in this the most acute opponent could not discover any mischief that would arise from its success. The objection that it did not do so much good as it was supposed, would sink into nothing before the good that it did accomplish; and where, he would again ask them, could be found a fitter object for benevolence? Money given to the poor might in some instances do harm, but when they were called upon to contribute to the kind temper and good principles of the rising members of society, he thought that none could withstand the plea [applause].

The hon. gentleman concluded by moving—
“That a subscription be now entered into for the purpose of accomplishing this object, and that *Samuel Hoare, Esq.* be requested to act as a treasurer.”

W. Allen, Esq. seconded the Resolution. He had already experienced the happy results produced by the education of the lower classes. By

the plans recently acted upon, many thousands of individuals had been instructed, who would otherwise have been totally destitute of education. By that system many children, who had before been considered as a nuisance in the different towns and villages in which they resided, had been rendered useful and respectable members of society [applause]. It had been well observed, that in our large National Schools a great want was felt of that early instruction, both moral and religious, which was necessary to predispose the mind to profit by a more extended education. It was a great and important truth, that the infant mind was, at an early period, impressed with what passed around it, and its impressions, virtuous or vicious, were, in almost all cases, formed accordingly. He agreed with his honourable friend, *Mr. John Smith*, that all systems of education should be founded on love and affection; first make a child love you, and then you may teach it what you please. He was attracted to this society particularly, in consequence of the liberal principles upon which they set out; for he understood, that while the morals and religion of the children were strictly attended to, no particular creed or catechism was to be forced upon them. With respect to the great principles of revealed religion, as set forth in the Holy Scriptures, they were all agreed. He felt with his venerable friend, *Mr. Wilberforce*, that the strength of every country depended upon a firm and deep-rooted religious feeling; without this basis all human plans of improvement must fall, and be swept away as a vision [applause]. Under the present system of educating young children, love and affection would be cherished, instead of that distant and

repulsive feeling which children of different sects would imbibe if educated apart.

Lord Calthorpe said, he rose for the purpose of proposing a Resolution, the object of which was the better to carry that already agreed to into execution. The Resolution which he held in his hand was for the appointment of a Committee, to whom the management of the objects of the institution would be entrusted. He thought that this was a most meritorious and praiseworthy establishment, for it was of the very last importance that they should rescue the rising generation from the vice and depravity by which they were surrounded [applause]. With respect to the objection made to such an institution, on the ground that it would separate parents from their children, it had been ably answered, both by their noble Chairman and the honourable and learned Gentleman near him. And yet he felt that that objection was entitled to some consideration, because it came not from persons averse to all education of the lower orders, but from benevolent, religious, and conscientious men. He thought the present system totally in accordance with the dictates of nature. He remembered a passage in *Paley*, in speaking of children, which always struck him as containing great force and beauty, and was the more pleasing, as it gave the reader a strong idea of the mind of the man who wrote it. He says, "There is always some peculiarly bright spot on the surface of nature which appeals to every mind, and seems to carry a strong conviction with it of the superintendence of Divine Providence; but to my mind nothing so fully conveys the benevolence of the Deity as the pleasures which little children enjoy." He goes on to say, "that

grown up persons do, to a certain degree, provide their own gratification and amusements, but the amusements of an innocent, healthy child are provided by other hands. I never saw a young healthy child at its sports without perceiving a new evidence of the finger of God, and a new proof of his love, benevolence, and protection." Nothing was more calculated to gratify a benevolent mind than a view of the schools conducted upon the system now proposed to be extended; the happiness, comfort, and moral improvement to be seen in them were truly pleasing. Adverting to the objection made against this plan, he would ask, whether in the lower classes of society it was desirable that children should be always with their parents? He did not deny that, generally speaking, in society such an intercourse operated as a sort of mutual check and correction on both; but he could not help considering it a little romantic and poetical to expect, that the intercourse between an infant child and an angry and irritated parent could produce such an effect. Was it not rather true, that in the case of the labouring classes of society, there was often to be found such a monstrous inversion of nature, that from the lips which at first lavished the never-ceasing caresses of maternal fondness; the child, at moments of irritation and perhaps of disappointment, often heard language which ought never to meet its ear, and learned that of which it ought to have remained for ever ignorant? This institution provided a remedy against that evil, and held forth benefits at which humanity ought to exult (applause). There was another point upon which he entertained sanguine hopes of benefit from this system of education. If any thing had been proved by the

attempts already made to educate poor children, it was this—that their parents, who appeared inaccessible to all instruction, and who refused all instruction when offered to them by others, or when attempted to be influenced by hope or fear, have, by that instinctive parental fondness to be found in all, listened to the sacred truths when repeated from the lips of their offspring, thus accomplishing that, which was thought impossible, by the lips of babes and sucklings. In a nation like this such an institution had peculiar claims on their support. They had tried to provide a remedy for every evil; their hospitals sheltered the aged and distressed; and it behoved them to provide also to rescue young and unprotected children from the blasting contagion of vice and infamy [applause]. The Noble Lord concluded by moving,

“ That the following Gentlemen be requested to act as a Committee to draw up Rules for the Society, to receive subscriptions, and to make the further arrangements for carrying the Resolutions of the present Meeting into effect, with power to add to their number :—Lord Dacre; Sir Thos. Baring, Bart., M. P.; Sir John William Lubbock, Bart.; Sir James Lubbock, Bart.; Sir James Mackintosh, M. P.; Dr. Lushington, M. P.; John Smith, Esq., M. P.; H. Brougham, Esq., M. P.; Thomas Fowell Buxton, Esq., M. P.; William Evans, Esq., M. P.; Samuel Jones Lloyd, Esq., M. P.; George Hamersley, Esq.; John Abel Smith, Esq.; J. Bowring, Esq.; Dr. Birbeck; Benjamin Smith, Esq.; William Allen, Esq.; Henry Entwistle, Esq.; Samuel Hoare, Jun. Esq.; Zachary Macauley, Esq.; Henry

Hase, Esq.; James Mill, Esq.; Henry Drummond, Esq.; Joseph Wilson, Esq."

The Reverend *E. Irving* rose to second the Resolution. It was a sentence, spoken from the lips of Him, who spake as man never spake, "Unless ye become as little children, ye shall not enter into the kingdom of heaven." In which sentence the greatest and most weighty truth was conveyed. For, therein, they were not only taught that Infants were capable of education, and had a right to it, but that they must themselves become like unto little children, before they were fitted for eternal salvation. The Infant state was the period at which to commence education. If any one doubted this, let him attempt the education of a grown man, and he would find what slow progress he would make—he would find what slow approaches he would make to his intellect, surrounded as it necessarily must be by the prejudices of his calling, or other circumstances. He might persevere, but in the end it was to be feared he would find it too late. Let him take a younger subject, say nine or ten years of age (he mentioned this after nine years experience), and it would soon be found what obstructions lay in the way from the rudiments of evil, already far advanced. In short, he must go back, and find the very germ of the child's intellect, before its roots were shot forth into an unhealthy soil, and ere it was engrafted upon from the fulsome plants by which it was surrounded. The Reverend Gentleman went on to describe a school established upon this principle at Walthamstow, and expressed the great satisfaction he felt at witnessing the happiness, the kindness, and love, which existed amongst the

children, owing to the very excellent method adopted in educating them; and attending to their morals and dispositions. He could trace the difference between the child just entered and he who had been a little time on the establishment, and also between the latter and one more educated, and so on up to the highest class, who were all life, intelligence, and good feeling. This was not exaggeration, it was within the fact, and his description of it was faint, because he could not find words to express his feelings on the occasion. He would ask, could any parents of the lower classes afford time or possess ability to work on these sweet influences? Certainly not. If the mass of the population were stupid or uneducated, who were to blame but the upper classes, who had neglected to educate them at an early period? Those who imbibed vicious principles might, by a little care and attention in youth, have been trained up and confirmed in virtue and morality. He hoped the meeting would persevere in the good work they had undertaken, and they would be the means, under God, of destroying that hydra of discord and confusion, which lives and preys upon the bowels of every land on the face of the earth. With a Committee, composed as this would be composed, of statesmen, scholars, philanthropists, and men of science and skill, they might expect the most happy results, and he prayed that the Lord God, the Father of the spirits of men, would pour down his blessing upon their undertaking and bring it to perfection (applause.) The resolution was put and agreed to.

Sir James Mackintosh begged to state to the meeting, the state of the subscriptions, which he hoped with their exertions would be rendered

adequate to its object. He then read the following names which composed the first list :—

Marquess of Lansdown, 52*l.* 10*s.*; J. Smith, 52*l.* 10*s.*; J. Wilson, 50*l.*; H. Brougham, 25*l.*; W. Wilson, 50*l.*; Morning Chronicle, 52*l.* 10*s.*; Z. Macauley, 10*l.*; J. Hoare, 21*l.*; Abel Smith, 10*l.*; Robert Owen, 10*l.*; George Strutt, 10*l.*

The Marquess of *Downshire* rose to move a vote of thanks to their Noble Chairman; a resolution in which he felt convinced the Meeting would most heartily concur with him [applause]. With respect to the Institution itself, it had his entire concurrence; although, from his situation, it was his duty to assist such establishments in his own country [applause], he should give this as much support as he could consistently with that superior duty. The Noble Marquess concluded by moving—

“ That the thanks of the Meeting be presented to the Marquess of Lansdown, for his able conduct in the chair.”

Dr. Lushington said he always thought that that man would be the greatest benefactor to his country who did most for the suppression of crime; this, he was sorry to say, our Legislature neglected in a great degree, while they readily employed themselves in providing for its punishment. Those acquainted with our prisons must know that those found to have sunk deepest into vice and crime were persons who had never received any education, moral or religious. In the Refuge for the Destitute, an exact account was kept, and it was found that of the great mass of culprits sent there by the Magistrates on account of their youth, two-thirds were the children of *parents who had no opportunity of educating*

them. By this Institution they would at once promote virtue and prevent vice. He rose with peculiar pleasure to second the present Motion, as he felt it an honour to return thanks to a Nobleman who thus dedicated his valuable time to Institutions which had for their object the education of our poor population [applause], and which must at once dispel the monstrous idea, that it is necessary to keep the lower orders of the population in a state of ignorance. Amongst those who stood foremost in promoting the diffusion of education, his Honourable and Learned-friend near him (Mr. Brougham), whose exertions to that effect, though beset on one side by the labour of a laborious profession, on the other by his Parliamentary duties, and surrounded too, as he must be, by those employments which attended his rank and station, were unceasing [applause]. The result of all these meritorious exertions has been that no man now dares to rise up and avow the monstrous principle that poverty and ignorance must for ever be united [applause]. It is not necessary now to adduce instances of the folly of hoping to repress crime by severity; look to our Criminal Code, that sanguinary record of the inflictions of man upon his fellow-creature: that system has now proved ineffectual, and, thank God, we are now entering upon a different course—a system of kindness and benevolence, which will smooth the poor man's path in this life, and teach him to hope for happiness in the next. He had now only further to add, that he was most happy in seconding the vote of thanks to their Noble Chairman, who had ever stood forward in the cause of mercy, of knowledge, and humanity, disregarding the taunts of those who, seeking their own advantage,

had pursued different courses; an individual, whose uniform kindness of heart and noble nature, ennobled even the illustrious class, to whom, from birth and parentage he belonged (loud applause).

The Motion was carried unanimously.

The Marquess of *Lansdown* begged to return to the Meeting his unfeigned thanks for the honour they had done him: again he repeated, that all he could claim of merit to himself, was not being indifferent to the call of others, or to those feelings of humanity which were placed in every bosom. It would be unnecessary to add one word, had he not received some letters since he had come into the room suggesting means of promoting the object they all had in view; one was from a member of that sex to whom his Honourable and Learned Friend had alluded, whose exertions were never yet wanting in the cause of kindness and benevolence (applause): it was from Miss Neave, who stated that an infant school had been established in Putney, in Surry, on a very cheap plan. The school was in a brick-house, consisting of four rooms, capable of accommodating fifty children, and it was considered that in the villages near London, two of those schools would be more convenient than one on a larger scale. The object of this school was not confined to the instruction of children only, but provided means also of instructing female servants after they had left, in the knowledge suited to their calling, thus combining in the best manner, moral and religious culture, with instruction preparatory to their entrance on the duties of life (applause). The object of the Meeting to-day was to collect all the scattered streams of instruction and direct them into one channel, and he trusted that means would

be provided adequate to their wants, and that their exertions would be successful, for nothing could possibly be more meritorious than to increase the knowledge, and consequently the happiness of that very respectable class of Society, the Mechanics of this country [loud applause].

Sir James Mackintosh then stated, that a considerable addition had been made to the subscriptions already received. He was happy to find that the small subscriptions had been no less gratefully received and applauded than the larger sums. It was to the feeling that dictated the subscriptions they should look, and often they would find that in the eye of reason, when all the circumstances were considered, the smaller donation was entitled to the higher praise. He could only add, that if the feelings of any ladies and gentlemen had been awakened by the subscriptions, he would say to them, "Go, thou, and do likewise;" and with a view to that purpose a list would be kept in the committee room for taking down their names.

A liberal subscription was immediately commenced, and before the meeting had separated upwards of 700*l.* was collected.

The following observations appeared in the Morning Chronicle, the day after the meeting at Freemason's Hall, which I will insert, on account of the liberality of sentiment they contain.

"We lately enjoyed the pleasure of seeing the Infant School, established by *Mr. Wilson*, in Quaker street, Spitalfields, at which nearly two

hundred children were attended to, all of them happy and contented.

“It was truly observed by many of the speakers at the meeting, that in this great metropolis there is a large class of the population unable to attend to their children, so that the Infant Schools do not withdraw children from the care of their parents, but withdraw them from the streets of this crowded metropolis, where they are exposed to every vice, and where they become a prey to veterans in iniquity.

“While we earnestly recommend these schools to public patronage, we cannot at the same time help lamenting that the remuneration of so large a portion of the people of this country should be so very inadequate, that the labour of the wife as well as the husband is necessary for the subsistence of the family. This naturally leads us to the expression of a wish, that the circumstances which determine whether the labouring classes shall be miserable or comfortable, should be generally communicated to them. This most important subject was yesterday discussed in an able manner by *Mr. McCulloch* in his lecture on National Education, some account of which we shall give on a future day, and which, for the sake of the labouring classes of this country, we could wish were as extensively circulated among them as possible.

“A conviction seems to be fast gaining ground in this country, that the well-being of the labouring classes is essential to the security of the rich. We trust this is a subject on which there will soon be little diversity of opinion. To those who think that the ignorance and wretchedness of the poor is a desirable state of things we would say—read *the accounts we this day give from Spain, and look*

to Ireland. Read the evidence of *Mr. Blacke*, and the other magistrates examined by the select committee on the districts of Ireland under the Insurrection act:

“ ‘Some gentlemen’s houses are dark almost all day all; the houses were barricadoed in some part of the house; the barricadoes being necessarily of a heavy description, it is inconvenient to move them; in some houses they had but one sitting-room in the house, where the light was admissible at all in the day time, and not all the windows even of that room; the barricadoes, which were bullet proof, were of course of a considerable thickness.’ ”

“Such are the fruits of ignorance and oppression. It is wisely ordained that we are all interested in the well-being of each other.”



The following is the first business done by the Committee.

INFANT SCHOOL SOCIETY.—At a meeting of the Committee of this Society, held this day, July 1, it was resolved, that the Infant School, in Quaker-street, Spitalfields, be appointed, until the model school be built, as the temporary place for the instruction of Masters and Mistresses for other Schools, and that all application for information should be made to Mr. J. P. Greaves, at the School House.

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| R. Owen, esq. Lamark | 50 | 0 | 0 | Mrs. Carvington | 1 | 0 | 0 |
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| thamstow | 10 | 10 | 0 | O. Hill, esq. | 1 | 1 | 0 |
| J. T. Sturtevant, esq. | 10 | 0 | 0 | — Money, esq. | 3 | 0 | 0 |
| J. Abel Smith | 10 | 0 | 0 | — R. | 5 | 0 | 0 |
| Z. Macauley, esq. | 10 | 0 | 0 | Basil Montague, esq. | 1 | 0 | 0 |
| G. Hammersley esq. | 21 | 0 | 0 | Joseph Trueman | 10 | 0 | 0 |
| Wm. Allen, esq. | 10 | 0 | 0 | S. Tongue, esq. | 1 | 0 | 0 |
| G. B. Strutt, esq. | 10 | 0 | 0 | J. M. Morgan, esq. | 5 | 0 | 0 |
| S. Hourne, jun. esq. | 21 | 0 | 0 | | | | |
| Col. M'Donnell, Eketer | 10 | 0 | 0 | At Sir J. W. Lubbock, Forster, | | | |
| W. Wilberforce, esq. | | | | and Co.'s | | | |
| M. P. | 10 | 0 | 0 | | | | |
| John Marshall, esq. | 30 | 0 | 0 | J. Deacon, esq. Clapham | 10 | 0 | 0 |
| Josiah Hindman, esq. | 10 | 10 | 0 | Ralph Leycester, esq. | 10 | 0 | 0 |
| Dr. Birkbeck | 10 | 10 | 0 | | | | |
| J. Smith Wright, esq. | 10 | 0 | 0 | At Messrs. Hoare, Barnett, | | | |
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| Rev. E. Irving | 1 | 1 | 0 | George Smith, esq. | 30 | 0 | 0 |
| J. Coleby, esq. Totten- | | | | Samuel Smith, esq. | 31 | 10 | 0 |
| ham | 1 | 1 | 0 | Abel Smith, esq. | 21 | 0 | 0 |
| Rev. R. Monroe | 1 | 0 | 0 | Lord Carrington | 20 | 0 | 0 |
| Col. H. Baillie | 2 | 0 | 0 | Hon. J. Abercromby | 10 | 0 | 0 |
| Rev. Dr. Mayo, Epsom | 1 | 0 | 0 | Sir Gregory Lewin | 2 | 2 | 0 |
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| — Gandy, esq. | 1 | 0 | 0 | Geo. Hammersley | 21 | 0 | 0 |
| J. Benham | 1 | 0 | 0 | Rev. Thomas Jervis | 3 | 3 | 0 |
| R. Parrington, esq. | 2 | 2 | 0 | W. Tooke Robinson, esq. | 5 | 5 | 0 |

Subscriptions will be received by the Treasurer, S. Hoare, jun. Esq.; at Messrs. Hoare, Barnett, and Co.'s, Lombard-street; Messrs. Smith, Payne, and Smith's; Sir John W. Lubbock, Forster, and Co.'s; Messrs. Hammersley and Co.'s; Messrs. Drummond and Co.'s; and at Messrs. Jones, Lloyd, and Co.'s.



INFANT SCHOOL SOCIETY.

London, July 16, 1824.

The Infant School Society has been formed to promote the establishment of Schools, or rather Asylums for the Children of the Poor, before the age at which they are capable of engaging in any profitable employment, or at which they may be received into the other Schools, to which they are not usually admitted until they have attained the age of about six years: the proper objects of the Society's care, therefore, are children of both sexes, from two to six years of age.

It is well known that children of this age generally prove, during the working hours of the day, a heavy incumbrance on parents who are obliged to toil hard for a subsistence. One of the Society's objects is to lighten the pressure of this inconvenience, and to leave the parents, and particularly the mother, more fully at liberty to pursue some gainful occupation for the common benefit of the family.

So convinced are the poor themselves of the advantage of this kind of relief, that in numerous instances, Dames'-Schools, as they are called, have been established, in which ten, twenty, or thirty infants are placed under the care of an old

woman, by whom they are shut up, perhaps in a close apartment, in order to be kept out of harm's way while the parents are at work. And for this accommodation parents are willing to pay from two-pence to four-pence a week for each child. The children are left with the dame, and remain under her care, (with the exception, in most cases, of the dinner hour,) until the evening.

It is now proposed to form Infant Schools, which shall be capable of receiving from 200 to 300 Infants, and which, while they secure the same relief to parents, shall be made subservient to many other purposes, important not only to the children themselves, but through them to their parents, and to the community at large.

The plan, therefore, is, in the first place, to provide an airy and spacious apartment, with a dry, and, if possible, a large play-ground attached to it, where, under the eye of a properly selected master and mistress, these Infants may pass the hours during which their parents are at work; and, in the second place, to render this receptacle not a place of irksome restraint and confinement; but a school for the acquisition of habits of cleanliness and decorum, of cheerful and ready subordination, of courtesy, kindness and forbearance, and of abstinence from every thing impure or profane; a scene, in short, at once of activity and amusement, of intellectual improvement, and moral discipline.

In what degree it has been found possible to attain these ends, they only can adequately comprehend who have seen in actual operation the system which it is now proposed to extend more widely.

If the period of mere infancy is less fitted, com-

paratively speaking, for intellectual progress; yet curiosity is even then sufficiently active to enable the superintendant of such an establishment to convey much useful knowledge to his pupils, by means which are calculated to call forth, *without oppressing*, their faculties. No parent, for example, can be ignorant of the effect produced by pictures, whether of animate or inanimate objects, in engaging the attention, and developing the faculties, even of very young children. And this is only one of the many modes by which ideas may be communicated to infants, without the necessity either of resorting to any harsh expedients, or of imposing *any strain* on their faculties.

But these first years of life are still more valuable with a view to the formation of the temper and moral character of the future man. No doubt can be entertained both of the susceptibility of right impressions which belongs to the earliest age, and of the unhappy permanence of those vicious or selfish propensities, and of those peevish or violent tempers which are then too often contracted; and which, when suffered to expand, lead in after life to domestic misery,—to profligacy,—and to crime. ✓

To counteract such propensities, and to prevent the growth of such tempers, is the prime object of the proposed plan; and it is with a view to this object that the whole frame and discipline of infant schools ought to be regulated.

The incidental acquisition of useful knowledge, which cannot fail to accompany this course of early tuition, though in itself a circumstance of no mean value, is but of small account, in comparison with that moral culture, with those habits of

self-government, and with those feelings of mutual kindness, which form the characteristic tendencies, and indeed the grand recommendation of the whole system.

In this point of view it becomes obviously a matter of the very highest importance to select superintendants for these schools, who have learnt to govern their own tempers; who unite firmness and decision of character, with mildness, patience, forbearance, and kindness of disposition; who are not liable to be moved, either to vehemence, or to peevishness, sharpness, or ill-humour by the waywardness of the children, or by the various difficulties of their task;—whose tone and manner, as well as feelings, shall be uniformly those of parental affection; and who shall be disposed, from a sense of duty to exercise constant vigilance in marking, and gently counteracting every instance the children may exhibit of insubordination or disobedience towards their teacher, or of fretfulness, selfishness, unkindness, or violence in their intercourse with each other, and especially in their hours of play, which, at that age, must necessarily occupy by far the largest portion of their time.

The qualities here stated to be requisite in the masters and mistresses, may deter many benevolent persons from attempting to institute infant schools, under an apprehension that it may prove extremely difficult, if not impossible, to procure suitable instruments. The past experience of the committee tends to obviate this ground of hesitation and discouragement. Hitherto, individuals have easily been engaged to fill these important offices, whose conduct has been perfectly *satisfactory*; and the committee see no reason to

despair of finding an increasing supply of such superintendants proportioned to the demand for them, which may be created by the wider diffusion of similar institutions.

The Committee, however are deeply sensible, and they wish to impress this sentiment on all who may undertake to form infant schools, that it is by instilling into the infant mind, the principles of religion, that the effects even of the most perfect discipline can be rendered permanent; and that those higher ends can be secured for which man is formed, and which infinitely transcend in importance all the temporal advantages, great as they are, to be derived from education. To produce, therefore, in the minds of the children, feelings of reverence and gratitude towards their creator and redeemer, to impress upon them a sense of their moral responsibility; to convey to them a knowledge of the leading truths of revealed religion; and to familiarize them with the right examples of piety and benevolence which the scriptures furnish, ought to form leading features of the system of instruction pursued in these infant schools.

It would be difficult duly to estimate the effects on society, and, amongst many others, the certain diminution of private vice and of public delinquency, which, under the divine blessing, must follow the general adoption and steady prosecution of such a system of infant training.

At present we behold the streets, and lanes, and alleys, of the metropolis, and other large towns and villages, crowded with squalid children, left, in utter neglect, to wallow in filth, to contract disease, and to acquire habits of idleness, violence, and vice. Almost the first language which many of them learn to lisp is that of impurity, and

profaneness. Almost the first science in which many of them are instructed, is that of depredation. Abroad, they are exposed to every vicious seduction; at home, they suffer from the caprice or violence of parents, who are incapable of instructing their ignorance, whose poverty makes them discontented and irritable, and who feel the very presence of their children to be a drawback on their efforts to earn a subsistence.

From such a course of education what can be expected but a proficiency in vicious propensities and criminal practices;—what, in short, but that mass of juvenile delinquency which, in the present day, we have been forced to witness, and to deplore?

But if we contrast with this state of things the effect which may be anticipated from the general establishment of infant schools, conducted on the principles which have now been developed, what heart but must exult in the prospect? Let all who regard such expectations as visionary only take the pains of personally and minutely inspecting those receptacles of infancy which have been already formed at Walthamstow, Whitechapel, Vincent Square, Westminster, Blackfriars, Brighton, Bristol, and Liverpool. Let them view the children, clean, healthy, joyous; giving free scope to their buoyant spirits; their very plays made subservient to the correction of bad and the growth of good dispositions; and the *happiness* they manifestly enjoy *employed* as the means of training them in habits of prompt and cheerful obedience, of mutual kindness, of unceasing activity, of purity and decorum. Again, let them watch the return of these children, to their homes at noon, and at night, and witness the pleasurable sensations

with which they are received, so different from the scowling looks and harsh tones with which their teasing importunities and interruptions, during the hours of labour, are apt to be met. And let them, moreover, contemplate the striking re-action of the improved manners, and habits of the infants on the older branches of the family. Let them view and consider all this, and they will no longer doubt the beneficial influence of the proposed institutions.

And can any more binding motives be wanting to induce all who love their country or their kind, to do every thing in their power to promote the establishment of such schools, wherever they may be needed within the sphere of their influence; and with that view to assist in carrying into effect the special object for which this society has been formed?

That object is to establish, in some central part of the metropolis, an infant school which may exemplify the principles now explained; and which, while it dispenses its benefits to the adjoining population, may also serve as a model of imitation with respect to its mechanism, and as a seminary for training and qualifying masters and mistresses to form and superintend similar institutions.

In the mean time, and until sufficient funds shall have been obtained for accomplishing this object, the committee have resolved to accept the liberal offer of Mr. JOSEPH WILSON, to employ his infant school in Quaker-street, Spitalfields, for teaching the mechanical parts of the system, to such masters or mistresses as may be sent thither for instruction.

Applications for this purpose may be addressed to Mr. JAMES P. GREAVES, at Quaker-street, Spitalfields.

Subscriptions will be received at the following bankers, and at the infant school, Spitalfields; by the Treasurer, S. Hoare, jun. esq.; at Messrs. Hoare, Barnett, and Co., Lombard street; Messrs. Smith, Payne, and Co.; Sir John W. Lubbock and Co.; Messrs. Hammersley and Co.; Messrs. Drummond and Co.; and Messrs. Jones, Lloyd, and Co.


THE NAMES OF THE COMMITTEE.

| | |
|-----------------------------------|-------------------------|
| Lord Dacre | John Abel Smith, esq. |
| Sir Thomas Baring, Bart. M. P. | J. Bowring, esq. |
| Sir John Wm. Lubbock, Bart. M. P. | Dr. Birkbeck |
| Sir James Mackintosh, Bart. M. P. | Benjamin Smith, esq. |
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| John Smith, esq. M. P. | Henry Entwistle, esq. |
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| William Evans, esq. M. P. | Henry Hase, esq. |
| Samuel J. Lloyd, esq. M. P. | James Mill, esq. |
| George Hammersley, esq. | Henry Drummond, esq. |
| | Joseph Wilson, esq. |
| | S. Gurney, esq. |
| | Sir Gregory Lewin. |

The Committee have engaged Mr. WILDERSPIN, of the Spitalfields Infant School, to go into the Country, at the request of any Lady or Gentleman, to open schools according to the method now in practice.

RULES

To be observed by the Parents of Children admitted into the Spitalfields Infant School.



1.

PARENTS are to send their children clean washed, with their hair cut short and combed, and their clothes well mended, by half past eight o'clock in the morning, to remain till twelve.

2.

If any child be later in attendance than nine o'clock in the morning, that child must be sent back until the afternoon; and in case of being later than two in the afternoon, it will be sent back for the day.

3.

Parents may send their children's dinners with them in the morning, so that the children may be taken care of the whole day, to enable the mother to go out to work.

4.

If a child be absent, without a notice being sent to the master or mistress, assigning a satisfactory reason for the absence, such child will not be permitted to return again to the school.

Saturday afternoon is half-holiday.

* * * It is earnestly hoped, that parents will see their own interest, as well as that of their children, in strictly observing these rules; and they are exhorted to submit to their children being governed by the master and mistress; to give them good instruction and advice; to accustom them to family prayer; but particularly to see that they repeat the Lord's prayer, when they rise in the morning, and when they retire to rest, and to set before them a good example: for in so doing they may humbly hope that the blessing of Almighty God will rest upon them and their families; for we are assured in the holy Scriptures, that if we train up a child in the way he should go, that when he is old he will not depart from it, *Prov. xxii. 6.* Therefore parents may be instrumental in the promotion of the welfare of their children in this life, and of their eternal happiness in the world to come.

On each of these Rules I shall make a few remarks.

First rule. Some parents are so naturally dirty, that they would not wash their children from one week's end to another, unless required so to do, and if it be done for them, they will not be so thankful as when compelled to do it themselves; this I have experienced to be the fact.

Second rule. This rule has its advantages; for it would not be right to punish the children when the fault rests with their parents, consequently by sending them home, the real authors of the evil are punished; for many of the parents have told me, that when their children have been at home, they employed themselves in singing the alphabet, or counting, patting their hands, &c. &c.; that it was impossible to keep an infant asleep, and that

they were glad to get them out of the way, and have said they would take care that their children should not be late again.

But as there is no rule without an exception, so, I have found that this rule has its disadvantages; for some of the elder children would, when they wanted a half-holiday, take care to be late, in order to find the door shut, although they were sent in proper time by their parents; this, when detected, subjects them to a pat on the hand, which is the only corporeal punishment we have. If this rule were not strictly enforced, the children would be coming at all hours of the day, which would put the school into such disorder, that we should never know when all the children have said their lessons.

Third rule. This rule is of great service to those parents who go out to work; for by sending their children's dinners with them, they are enabled to do their work in comfort; and the children, when properly disciplined, will be no additional trouble to the teacher, for they will play about the play-ground, while he takes his dinner, without doing any mischief.

Fourth rule. Many persons will keep their children away for a month or two, when nothing is the matter with them, consequently the children will lose almost all they have learned at school: besides, it keeps a child out, who perhaps would attend regularly, and we should never know how many children were in the establishment; therefore if a parent does not attend to this rule, the child's name is struck off the book.

On the admission of a child into the school, the parents are supplied with a copy of the preceding rules, and this prevents them from pleading any

excuse; the rules are fastened on pasteboard, otherwise the parents would double them up and put them into their pockets, and forget all about them: but being on pasteboard, the parents hang them up in their dwellings.

The short exhortation that follows, it is hoped, may have its use, by reminding the parents of their duty, and thereby causing them to co-operate with those persons who have the welfare both of themselves and their children at heart.

CHAPTER III.

METHOD OF OPENING THE SCHOOL.

First ask assistance, and then proceed to labour.

IF we would be successful in our labours, we must ask for help,—we must solicit aid from that Being who never yet denied it. A minister who wishes to instruct his flock with effect, never fails to ask his Maker to open his mouth and enable him to speak to his audience in that way which they shall understand; so a master or teacher must ask for help, and teach his pupils to do so too, if he would wish to be successful. If the wisest and best of men ask assistance from God to teach their fellow-men, and feel and know it to be necessary so to do, who would not ask assistance to teach infants?

“To lead them into virtue’s path,
And up to truth divine.”

If we only had to educate the *head*, the thing might be less necessary. But the promoters of *infant schools* want to touch the *heart*; they want to operate upon the will and its affections as well as on the understanding and its thoughts; they

want to make good men, rather than learned men—men of *wisdom*, rather than men of *knowledge*; and that man who has this work to do will find it no easy task, he will soon see his own weakness, and his need of help.

But to proceed; the children being assembled, they are desired to stand up, and immediately afterwards to kneel down, all close to their seats and as silent as possible: those who are not strong enough to kneel are allowed to sit on the ground. This being done, a child is placed in the centre of the school and repeats the following prayer.

“O God, our heavenly Father, thou art good to us; we would serve thee; we have sinned and done wrong many times. Jesus Christ died on the cross for us. Forgive our sins for Jesus’ sake; may the holy spirit change our hearts, and make us to love God; help us to-day to be good children and to do what is right. Keep us from wicked thoughts and bad tempers; make us try to learn all that we are taught; keep us in health all the day. We would always think of God, and when we die may we go to heaven. God bless our fathers and mothers, and sisters and brothers, and our teachers, and make us obedient and kind for Jesus Christ’s sake. Amen.”

The children afterwards repeat the Lord’s prayer, and then sing a hymn; immediately after which they proceed to their lessons; which are fixed to what are called lesson-posts. The lesson-post consists of an upright piece of deal, containing a slide to receive the lessons. To each of these posts there is a monitor, who is provided with a piece of cane for a pointer. This post is placed opposite to where his class sits; and

every class has a post, up to which their monitor brings the children three or four at a time, according to the number of children he has in his class. We have fourteen classes, and sometimes more, which are regularly numbered, so that we have one hundred children moving and saying their lessons at one time. When these lessons are completed the children are supplied with pictures, which they put on the post, the same as the spelling and reading lessons, but say them in a different manner. We find that if a class always say their lesson at one post, it soon loses its attraction; and consequently, although we cannot change them about from post to post in the spelling and reading lessons, because it would be useless to put a child to a reading post that did not know its letters, yet we can do so in the picture lessons, as the children are all alike in learning the objects. One child can learn an object as quick as another, so that we have many children that can tell the name of different subjects, and even the names of all the geometrical figures, who do not know all the letters in the alphabet; and I have had children whom one would think were complete blockheads, on account of their not being able to learn the alphabet so quickly as some of the other children, and yet those very children would learn things which appeared to me ten times more difficult. This proves the necessity of variety, and how difficult it is to legislate for children; instead therefore of the children standing opposite their own post, they go round from one to another repeating whatever they find at each post, until they have been all round the school; for instance, at No. 1. post there may be the following objects; the horse, the ass, the zebra, the cow, the sheep, the goat,

the springing-antelope, the camelopard, the camel, the wild boar, the rhinoceros, the elephant, the hippopotamus, the lion, the tiger, the leopard, the civet, the weazel, the great white bear, the hyena, the fox, the greenland-dog, the hare, the mole, the squirrel, the kangaroo, the porcupine, the racoon.—Before commencing these lessons two boys are selected by the master, who perhaps are not monitors; these two boys bring the children up to a chalk line that is made near No. 1 post, eight at a time; one of the boys gets eight children standing up ready, and always beginning at one end of the school, and takes them to this chalk line, whilst the other boy takes them to No. 1 post, and delivers them up to the charge of No. 1 monitor. No. 1 monitor then points to the different animals with a pointer, until the name of every one that is on his plate has been repeated; this done, he delivers them to No. 2 monitor, who has a different picture at his post; perhaps the following:—fishmonger, mason, hatter, cooper, butcher, blacksmith, fruiterer, distiller, grocer, turner, carpenter, tallow-chandler, milliner, dyer, druggist, wheelwright, shoemaker, baker, printer, coach-maker, bookseller, bricklayer, linen-draper, cabinet-maker, brewer, painter, bookbinder. This done, No. 2 monitor delivers them over to No. 3 monitor, and No. 3 monitor to No. 4, and so on successively until there are about 100 children on the move at one time, all saying different objects, and every child says the whole of the objects at every post; this great variety keeps up the attention, and their moving from post to post, promotes their health. Should any person enquire what can be the use of *the children* learning these things, I would reply

that different children have a different genius, and their repeating the names of the different objects gives them the habit of pronouncing the different names of the respective objects, as well as an idea of their respective forms, so that by this means a ground work is made for the *master himself* to act upon when he is teaching the children by question and answer, which is generally acknowledged to be the most efficient method, yet known of calling forth the thinking powers of children.

Pr
W

CHAPTER IV.

A METHOD OF TEACHING THE ALPHABET AND GIVING IDEAS OF THINGS AT THE SAME TIME.

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Can any thing reflect light before it has received it, or any  
other light than that which it has received.  
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As the human mind is formed for an endless variety, the oftener the scene can be changed the better, especially for children; for if little children are kept too long at one thing, they become disgusted and weary of it, and then their minds are not in a fit state to receive instruction. I cannot help thinking, that many persons, from over anxiety to bring children forward in their learning, actually defeat their own intentions, by keeping the mind too constantly fixed upon one object. Where can be the utility of keeping a number of little children sitting in one position, for hours after they have said their lessons, and not suffering them to speak or exchange an idea with each other? No better way, in my humble opinion, can be taken to stupify them than such a mode; for little children are naturally lively, and if they are not suffered to move, but kept constantly in one position, they not only become disgusted with their lessons, but likewise with their

school. This, perhaps, is one of the reasons why so many children cry on going to school; but as one of the principal ends in view in *Infant schools*, is to make the children happy, as well as to instruct them, so it is thought expedient to change the scene as often as possible. With this view the following method has been adopted.

We have 26 cards, and each card has on it one letter of the alphabet, and some object in nature; the first has letter A on the top and an apple painted on the bottom; the children are desired to go into the gallery, which is simply seats elevated one above another at one end of the school like stairs; the master places himself before the children in a situation so that they can see him and he them, and being thus situated he proceeds nearly as follows.

Q. Where am I? A. Opposite to us. Q. What is on the right side of me? A. A lady. Q. What is on the left side of me? A. A chair. Q. What is behind me? A. A desk. Q. Who are before me? A. We children. Q. What do I hold up in my hand? A. Letter A for apple. Q. Which hand do I hold it up with? A. The right hand. Q. Spell it. A. A-p-p-l-e. Q. How is an apple produced? A. It grows on a tree. Q. What part of the tree is in the ground? A. The root. Q. What is that which comes out of the ground? A. The stem. Q. If the stem grows up strait, in what position would you call it? A. Perpendicular. Q. What is on the stem? A. Branches. Q. What is on the branches? A. Leaves, and they are green.

Q. Is there any thing besides leaves on the branches? A. Yes; apples. Q. What was it before it became an apple? A. Blossom. Q.

What part of the blossom becomes fruit? *A.* The inside. *Q.* What becomes of the leaves of the blossom? *A.* They fall off the tree. *Q.* What was it before it became blossom? *A.* A Bud. *Q.* What caused the buds to become larger and produce leaves and blossom? *A.* The sap. *Q.* What is sap? *A.* A juice. *Q.* How can the sap make the buds larger? *A.* It comes out of the root and goes up the stem. *Q.* Where next? *A.* Through the branches into the buds. *Q.* What do the buds produce? *A.* Some buds produce leaves; some blossoms, and some a shoot. *Q.* What do you mean by a shoot? *A.* A shoot is a young branch which is green at first, but becomes hard by age. *Q.* What part becomes hard first? *A.* The bottom.

B

Q. What is this? *A.* B for baker, for butter, for bacon, for brewer, for button, for bell, &c. &c. The teacher can take any of these names he pleases, for instance, the first: Children, let me hear you spell baker. *A.* B-a-k-e-r. *Q.* What is a baker? *A.* A man that makes bread. *Q.* What is bread made of? *A.* It is made of flour, water, yeast, and a little salt. *Q.* What is flour made of? *A.* Wheat. *Q.* How is it made? *A.* Ground to powder in a mill. *Q.* What makes the mill go round? *A.* The wind, if it is a windmill. *Q.* Are there any other kinds of mills? *A.* Yes; mills that go by water, mills that are drawn round by horses, and mills that go by steam. *Q.* When the flour and water and yeast are mixed together, what does the baker do? *A.* Bake them in an oven. *Q.* What is the use of bread? *A.* For children to eat. *Q.* Who causes the corn to grow? *A.* Almighty God.

Q. What is this? A. It is letter C for cow; o-o-w, and for cat, &c. Q. What is the use of the cow? A. The cow gives us milk to put into the tea. Q. Is milk used for any other purpose besides putting it into tea? A. Yes, it is used to put into puddings, and for many other things. Q. Name some of the other things. A. It is used to make butter and cheese. Q. What part of it makes butter? A. The cream which swims at the top of the milk. Q. How is it made into butter? A. It is put into a thing called a churn, in the shape of a barrel. Q. What is done next? A. The churn is turned round by means of a handle, and the motion turns the cream into butter. Q. What is the use of butter? A. To put on bread, and to put into pye-crust, and many other nice things. Q. Of what colour is butter? A. It is generally yellow. Q. Are there any other things made of milk? A. Yes, many things; but the principal one is cheese. Q. How is cheese made? A. The milk is turned into curds and whey, which is done by putting a liquid into it called rennet. Q. What part of the curd and whey is made into cheese? A. The curd, which is put into a press, and when it has been in the press a few days it becomes cheese. Q. Is the flesh of the cow useful? A. Yes; it is eaten, and is called beef; and the flesh of the young calf is called veal. Q. Is the skin of the cow or calf of any use? A. Yes, the skin of the cow is manufactured into leather for the soles of shoes. Q. What is made with the calf skin? A. The top of the shoe, which is called the upper-leather. Q. Are there any other parts of the cow that are useful? A.

Yes; the horns, which are made into combs, handles of knives, forks, and other things. Q. What is made of the hoofs that come off the cows' feet? A. Glue, to join boards together. Q. Who made the cow? A. Almighty God. Q. What is this? A. Letter D, for dog; for days, for draper, &c. Q. What is the use of the dog? A. To guard the house and keep thieves away. Q. How can a dog guard the house and keep thieves away? A. By barking to warn the persons who live in the house. Q. Is the dog of any other use? A. Yes, to draw under a truck. Q. Does he do as his master bids him? A. Yes, and knows his master from any other person. Q. Is the dog a faithful animal? A. Yes, very faithful; he has been known to die of grief for the loss of his master. Q. Can you mention an instance of the dog's faithfulness? A. Yes; a dog waited at the gates of the Fleet prison for hours every day for nearly two years, because his master was confined in the prison. Q. Can you mention another instance of the dog's faithfulness? A. Yes; a dog laid down on his master's grave in a church-yard in London for many weeks. Q. How did the dog get food? A. The people who lived near noticed him, and brought him victuals. Q. Did the people do any thing besides giving him victuals? A. Yes, they made a house for him for fear he should die with wet and cold. Q. How long did he stay there? A. Until the people took him away because he howled dreadfully when the organ played on Sundays. Q. Is it right to beat a dog? A. No, it is very wrong to use any animal ill, because we do not like to be beaten ourselves. Q. Did Almighty God make the dog?

A. Yes, and every thing else that has life.

Q. What letter is this? *A.* E for egg.

Q. What is the use of an egg? *A.* It is useful for many purposes; to put into puddings and to eat by itself.

Q. Should country children keep an egg, if they find it in the hedge? *A.* No, it is thieving; they should find out the owner and take it home.

Q. Do children ever throw stones at the fowls? *A.* Yes, but they are mischievous children, and perhaps do not go to school.

Q. What ought children to learn by going to school? *A.* To be kind and good to every body, and every thing that has life.

F

Q. What letter is this? *A.* Letter F, for

frying pan, for father, &c. *Q.* Let me hear you spell frying-pan.

A. Fry-i-ng pan.

Q. What is the use of the frying-pan? *A.* To fry

meat and pan-cakes.

Q. Spell me the names of the different kinds of meat.

A. Beef, pork, mutton, lamb, &c.

Q. Of what shape are frying-pans? *A.* Some circular, and some are like an ellipsis.

Q. Are there any other utensils into which meat is put that are circular?

A. Yes, please sir, my mother has some circular plates, and please sir, my mother has some elliptical dishes.

Q. Any thing besides?

A. Yes, please sir, my mother has a circular table, and please sir, my mother has a rectangular one, and it is made of deal.

Q. What letter is this? *A.* Letter G, for goat,

for good girl, &c. *Q.* Spell goat. *A.* G-o-a-t.

Q. What is the use of the goat? *A.* In some countries people drink the goat's milk, and the

skin is useful to make the upper leather of shoes.

Q. Are goats fond of going into the valleys and low places? A. No; they are fond of going up hills and high places.

Q. If one goat is coming down a high hill which has only one narrow path that is only wide enough for one goat to walk on without falling down, and another goat is coming up the same path, what do they do? A. The goat that is coming up lies down and lets the other goat walk over him.

Q. Why does not one of the goats turn round and go back again? A. Because there would not be room, and the one which should try to turn round would fall down and be killed.

H

Q. What letter is this? A. Letter H, for horse, for house, &c.

Q. What is the use of the horse? A. To draw carts, coaches, stages, waggons, fire-engines, &c.

Q. Spell horse and cart and coach. A. H-o-r-s-e, c-a-r-t, c-o-a-c-h.

Q. What is the difference between a cart and coach? A. A cart has two wheels, and a coach has four.

Q. Tell me some other difference. A. The horses in a cart go before each other, but the horses in a coach go side by side.

Q. What is the use of a fire-engine? A. To put the fire out when the house is on fire.

Q. Is it right for children to play with the fire? A. No, very wrong; as many children are burnt, and many houses burnt down from it.

Q. Should the horse be cruelly used? A. No; he should be kindly treated, as he is the most useful animal we have.

Q. Who created him? A. Almighty God.

Q. What letter is this? A. Letter I, for iron, for idleness, &c.

Q. Spell iron. A. I-r-o-n.

Q. What is the use of an iron? *A.* To iron the clothes after they are washed, and to make them smooth. *Q.* How do they iron the clothes? *A.* Make the iron hot, and then work it backwards and forwards on the clothes. *Q.* Should little children come with clean clothes to school? *A.* Yes; and clean hands and faces too. *Q.* Is not iron used for other purposes? *A.* Oh, yes; for a great many things, as knives, forks, &c.

Q. What letter is this? *A.* J, for jug, for John, &c. *Q.* What is the use of the jug? *A.* To hold water, or beer, or any other liquid. *Q.* What is the jug made of? *A.* Of clay, which is worked round in the shape of a jug and then burnt, and that hardens it. *Q.* Should children be careful when they are carrying a jug? *A.* Yes; or else they will let it fall and break it. *Q.* Then it is necessary for children to be careful? *A.* Yes; every body should be careful.

K

Q. What letter is this? *A.* Letter K, for kite, &c. *Q.* What is the use of the kite? *A.* For little children to fly. Please sir, my big brother has got a kite. *Q.* What does your brother do with his kite? *A.* Please sir, he goes into the fields when he has got time and flies it. *Q.* How does he fly it? *A.* Please sir, he has got a long string, which he fixes to another called a loop, and then he unwinds the string and gets some boy to hold it up. *Q.* What then? *A.* Please sir, then he runs against the wind, and the kite goes up. *Q.* What is the use of the tail of the kite? *A.* Please sir, it won't fly without a tail. *Q.* Why not? *A.* Please sir, it goes round and round without a tail and comes down. *Q.* Then what do you suppose

is the use of the tail? *A.* Please sir, I don't know.
—Another child answers, Please sir, to balance it.

L

Q. What letter is this? *A.* Letter L, for lion, &c. *Q.* Spell lion. *A.* L-i-o-n. *Q.* What is the size of a full grown lion? *A.* A full grown lion stands four feet and a half high, and eight feet long. *Q.* How high do you stand? *A.* Please sir, some of us stand two feet, and none of us above three. *Q.* Has the lion any particular character among beasts? *A.* Yes, he is called the king of beasts, on account of his great strength. *Q.* When he seizes his prey how far can he leap? *A.* To the distance of twenty feet. *Q.* Describe some other particulars concerning the lion. *A.* The lion has a shaggy mane, which the lioness has not. *Q.* What other particulars? *A.* The lion's roar is so loud that other animals run away when they hear it. *Q.* Where are lions found? *A.* In most hot countries; the largest are found in Asia and Africa.

M

Q. What letter is this? *A.* Letter M, for Monday, for mouse, &c. *Q.* What is the use of the mouse? *A.* To make the servant's diligent and put the things out of the way. *Q.* How can mice make servants diligent? *A.* If people don't put the candles in a proper place the mice will gnaw them. *Q.* Are mice of any other service? *A.* Please sir, if the mice did not make a smell, some people would never clean their cupboards out.

* This answer was given by a child 4 years old; and immediately afterwards another child called out, Please sir, if it were not for bugs some people would not clean their beds.

Q. What letter is this? A. Letter N, for nut, &c. Q. What is a nut? A. A thing that is hard, and it grows on a tree. Q. What shape is it? A. Something in the shape of a marble. Q. How can it be eaten, if it is like a marble? A. Please sir, it is the kernel that we eat. Q. How are nuts produced? A. They grow on trees within a little case.

Q. What letter is this? A. Letter O, for orange. Q. Of what colour is an orange? A. An orange is green at first, but afterwards becomes of a colour called orange-red. Q. Do they grow in the ground like potatoes? A. No, they grow on trees, like apples. Q. Can you tell me any thing in the shape of an orange? A. Yes, the earth on which we live. Q. On what part of the earth do we live? A. The surface. Q. What do you mean by the surface? A. The outside. Q. Who formed the earth, and preserves it in its proper motions? A. A mighty God.

Q. What letter is this? A. Letter P, for pig, for plum-pudding, &c. Q. What is the use of the pig? A. Its flesh is eaten, and is called pork. Q. What is the use of the hair or bristles? A. To make brushes or brooms. Q. What is the use of a brush? A. Some brushes are to brush the clothes, and others to brush the dirt out of the corners of the room. Q. Does a good servant ever leave the dirt in the corners? A. No, never; a good servant, or any clean little girl would be ashamed of it.

Q. What letter is this? A. Letter Q, for quill.

&c. Q. What is the use of the quill? A. To make into pens, and many other things. Q. What is the use of the pen? A. To dip into ink and write with it. Q. What do you write upon? A. Paper.

Q. What is paper made of? A. Rags.

Q. What letter is this? A. Letter R, for rabbit, &c.

Q. What is the use of the rabbit? A. The flesh of the rabbit is eaten, and is very nice. Q. What does the rabbit eat? A. Corn, grass, cabbage, leaves, and many different herbs.

Q. What is the use of the skin? A. To make hats, and to trim boy's caps. Q. Are they very numerous?

A. They are to be found in almost all countries. Q. What is this? A. Letter S, for shoe, &c.

Q. What is the use of shoes? A. To keep the feet warm and dry. Q. Should children walk in the mud, or in the kennel? A. No, because that would spoil the shoes, and wear them out too soon.

Q. What letter is this? A. Letter T, for tea-kettle. Q. What are tea-kettles made of? A. Some are made of tin, and some of copper, and some of iron.

Q. Why are they not made of wood? A. Because the wood would burn. Q. What thing is that at the top? A. The handle.

Q. What is underneath the handle? A. The lid. Q. What is in the front of it? A. The spout.

Q. What is the use of the spout? A. For the water to come out. Q. What is the use of the handle? A. To take hold of.

Q. Why do they not take hold of the spout? A. Because it is the wrong way.

U

Q. What letter is this? A. Letter U, for

umbrella, &c. Q. Is letter U a vowel or con-
sonant? A. A vowel. Q. What is the use of
the umbrella? A. To keep the rain off any body.
Q. What are umbrellas made of? A. Some of
silk and some of cotton. Q. Which are the best?
A. Those that are made of silk. Q. Is there any
thing else in an umbrella? A. Yes, what you see.
Q. Where does what you see come from? A. Out
of a large fish called a whale. Q. Who made
the whale? A. Almighty God.

Y

Q. What letter is this? A. Letter Y, for vine,
&c. Q. What is a vine? A. A thing that runs
against the wall and produces grapes. Q. Why
does it not grow like another tree, and support its
own weight? A. Because it is not strong enough.
Q. Then it cannot grow and become fruitful in
this country without man's assistance. A. No;
and, please sir, we cannot grow and become fruit-
ful without the assistance of Almighty God.

Q. What letter is this? A. Letter W, for wheel.
Q. Spell wheel. A. W-h-e-e-l. Q. What
is the use of wheels? A. To make it easier
for horses to draw. Q. How do you know that?
A. Please sir, I had a little cart full of stones, and
the wheel came off; and, please sir, I found it much
harder to draw. Q. Then if it was not for wheels
the horse could not draw so great a weight? A.
No; and, please sir, people could not go into the
country so quick as they do. Q. What trade do
they call the persons that make wheels? A.
Wheel-wrights.

X

Q. What letter is this? A. Letter X, for

* This answer was given by a child five years of age.

Xenophon, a man's name. **Q.** What is the particular character of Xenophon? **A.** He was very courageous. **Q.** What does courageous mean? **A.** To be afraid to do harm, but not to be afraid to do good, of any thing that is right. **Q.** What is the greatest courage? **A.** To conquer our own bad passions and bad inclinations. **Q.** Is he a courageous man that hath conquered his bad passions? **A.** Yes; because they are the most difficult to conquer. **Q.** What is the greatest courage? **A.** To conquer our own bad passions and bad inclinations.

Y

Q. What letter is this? **A.** Letter Y, for yoke, &c. **Q.** Is it a vowel or consonant? **A.** When it begins a word it is called a consonant; but if not a vowel. **Q.** What is a yoke? **A.** Please sir, what the milk people carry the milk pails on. **Q.** What is the use of the yoke? **A.** To make the people carry the milk easier.

Q. What letter is this? **A.** Letter Z, for Zea-

lander. **Q.** What is a Zealander? **A.** A man that lives on an Island in the Southern Ocean, called Zealand. **Q.** How do they live? **A.** Principally by hunting and fishing. **Q.** What is hunting? **A.** When they hunt the animals to catch them. **Q.** Who made all the animals? **A.** Almighty God.

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Z

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The first method, as before described, is adapted for the large room, where the children may be taught altogether; but it is necessary to change the scene even in this; for however novel and pleasing a thing may be at first, it will be not managed with patience it will soon lose half its effect. But it is to be observed, that the mode of teaching described in the preceding chapter, is not practised every day, but only twice a week; and indeed the children will take care that the teacher does not forget to teach them, in any way that they have been accustomed to; for I generally teach them at their own request, and by letting them have a day or two, some of the children will come to me, and say, "Please sit, may we see the picture alphabet up in the gallery?" When some of the other children overhear that child ask the question, it will go through the school like lightning, "O yes, yes, yes, may we please, do let us see the letters in the gallery;" thus a desire is created in the children's minds, and it is then that they may be taught with good effect.

CHAPTER V.

A SECOND METHOD OF TEACHING THE ALPHABET, BOTH IN READING AND WRITING.

The first method, as before described, is adapted for the large room, where the children may be taught altogether; but it is necessary to change the scene even in this; for however novel and pleasing a thing may be at first, it will be not managed with patience it will soon lose half its effect. But it is to be observed, that the mode of teaching described in the preceding chapter, is not practised every day, but only twice a week; and indeed the children will take care that the teacher does not forget to teach them, in any way that they have been accustomed to; for I generally teach them at their own request, and by letting them have a day or two, some of the children will come to me, and say, "Please sit, may we see the picture alphabet up in the gallery?" When some of the other children overhear that child ask the question, it will go through the school like lightning, "O yes, yes, yes, may we please, do let us see the letters in the gallery;" thus a desire is created in the children's minds, and it is then that they may be taught with good effect.

The plan which I am about to describe is in practice almost every day; it is better adapted for what is called the class-room, and is taught thus:—we have the alphabet printed in large letters, both in roman and italic characters, on one sheet of paper; this paper is pasted on a board, or on pasteboard, and placed against the wall; the whole class then stand around it, but instead of one of the monitors pointing to the letters, the master or mistress does it; so that the children not only obtain instruction from each other, but every child has a lesson from the master or mistress twice every day.

It may be proper here to mention, that two persons are necessary to manage an infant school, a master and mistress, one being occupied in the large room, the other in the class-room. The business of the person in the large room is to keep order, and to see that the monitors do their duty, and that the children do not look off their lessons; and the business of the master in the class-room is to teach the children himself: if in the alphabet, in the way above described, but in spelling, each child is supplied with a card and tin, and they are taught in the following manner. One class is taken into the class-room, and each child has a card and tin, one child will then read off as follows: *Pro-s-t-o*. The other children will immediately follow, and when they have spelt the word, the leader repeats another, and so on through the card; the children at the same time keeping their finger to the word they are spelling, so that if a child be inattentive is sure to be detected. We pursue the following method of teaching the writing alphabet: the children who are about five

years old are supplied with slates, on which is engraved the whole alphabet, the same as on copper-plate copies, thirteen letters on each side of the slate, some in capital letters, others in text; the children then put the pencil into the engraving, and work it round into the shape of the letter, which they cannot avoid doing, as the pencil will keep in the engraved part; in this way they learn not only to read any thing written, but also to form their letters correctly.

The materials of knowledge are to be put in the hands of the child, and he is to be taught to use them. The child is to be taught to use the materials of knowledge, and not to be taught knowledge itself. The child is to be taught to use the materials of knowledge, and not to be taught knowledge itself.

I will begin first by describing the frame into which the brass figures are to be put: it may be made by any carpenter, about a yard square; perhaps the best idea I can give of it is to compare it to the frame of a slate, with cross pieces one inch and a half apart, grooved out like the bars of the frame that receives the slate. The brass figures and letters are an inch and a half long, and are put into the groove of this frame, so that they can be moved any way. And to assist the understanding, and exercise the judgment, in teaching numeration, slide a figure in the frame, say figure 2. Question. What is this? Answer. No. 2. Q. If No. 1 be put on the left side of the 2, what will it be? A. 21. Q. If the 1 be put on the right side, then what will it be? A. 12. Q. If the figure 4 be put before the 1, then what

CHAPTER VI.

ON THE USE OF BRASS FIGURES.

The materials of knowledge ;—the products of mind, should be so affectionately employed as to accomplish the double object of promoting the utmost possible mental production, and the utmost possible mental enjoyment.

I will begin first by describing the frame into which the brass figures are to be put; it may be made by any carpenter, about a yard square; perhaps the best idea I can give of it is, to compare it to the frame of a slate, with cross pieces one inch and a half apart, grooved out like the part of the frame that receives the slate. The brass figures and letters are an inch and a half long, and are put into the groove of this frame, so that they can be moved any way. And to assist the understanding, and exercise the judgment, in teaching numeration, slide a figure in the frame, say figure 8. Question. What is this? Answer. No. 8. Q. If No. 1 be put on the left side of the 8, what will it be? A. 81. Q. If the 1 be put on the right side, then what will it be? A. 18. Q. If the figure 4 be put before the 1, then what

will the number be? A. 418. Shift the figure 4; and put it on the left side of the 8, then ask the children to tell the number, the answer is 184. The teacher can keep adding and shifting as he pleases, according to the capacity of his pupils, taking care to explain as he goes on, and to satisfy himself that his little flock perfectly understand him. Suppose figures 5476953821 are in the frame; then let the children begin at the left hand, saying units, tens, hundreds, thousands, tens of thousands, hundreds of thousands, millions, tens of millions, hundreds of millions, thousands of millions. After which begin at the right hand side, and they will say five thousand four hundred and seventy-six million, nine hundred and fifty three-thousand, eight hundred and twenty-one; if the children are well practiced in this way they will soon learn numeration. Addition is taught by placing one figure over the other; for example, put figure 5 in the frame, the teacher will then enquire what figure it is; some of the children will answer five; if none of them know it, (which will be the case at first,) they must of course be told. Then place the figure 3 over the 5, and ask what the last figure is, and if the children answer correctly, then ask them how many are 3 and 5. Their having answered this question, place another figure over the 3, the figure 6 for example; enquire as before, what figure it is, and then, how many are eight and six when added together; and so on progressively as the teacher may think proper. This may be taught the children when they are in the gallery, or in the class-room. When a sufficient number of figures are up, begin to take away the bottom figures, saying if I take away this

figure, how many are left, and so on until they are all taken out of the flock. (This will both please, amuse, and edify the little ones, who by this means will seldom trouble you by crying.) We have frequently 300 infants present, and crying is entirely out of the question.

CHAPTER VII.

A PLAN FOR TEACHING THE TABLES OF ARITHMETIC BY MEANS OF INCH CUBES OF WOOD.

The mind ought sometimes to be diverted, that it may return to thinking the better. Little reading and much thinking, little speaking and much hearing, is the best way to improve in knowledge.

THIS plan, like the former, is either adapted for teaching children in classes, in the class-room, or in the gallery altogether. The children are formed into a square in the class-room, in the centre of which is placed a table; on this table the cubes are placed, one, two, or three at a time, according to the knowledge of the children: for example, the master puts down three, he enquires of the children how many there are; the children, seeing three on the table naturally call out three; the master puts down two more, and enquires as before, how many are three and two, they answer five; he puts five more, and asks how many they make; perhaps some of the children will answer right, and others wrong; he then calls those that answer wrong to the table, and lets them count the cubes, one at a time, until they are correct; he then adds more to those on the table as far as

he thinks proper, say, for example, as far as eighty. The teacher may ask his little pupils how many tens there are in eighty, taking care to place the cubes ten in a row; the children seeing eight rows will most likely say eight; then he can ask them how many are eight times ten; the children will answer eighty. They may be cross-examined in this way with good effect, until they begin to be tired, which as soon as the teacher perceives, he must proceed to subtract, saying, take 2 from 80 how many remain? Answer, 78. Q. Take 8 from 78, how many remain? A. 70. The teacher may vary his questions in this way as much as he pleases, which will exercise the children's judgment; and also please them. But in order that the children may thoroughly understand what they are about, it is necessary to call a child, and cause him to count them himself, by placing them singly on the table. It must be observed, that it requires much patience, attention and trouble, to give the children an insight into this part of the system; but the teacher will be amply recompensed for his pains. We have a number of little children who will readily answer almost any question in the multiplication, pence, addition, and subtraction tables. We have 100 of those cubes, and they may be placed in tens, fives, or in any way that the teacher may think will be most advantageous to the scholar.

CHAPTER VIII.

A METHOD OF GIVING LITTLE CHILDREN BODILY EXERCISE, IMPROVING THEIR MINDS, AND PLEASING THEM, AT THE SAME TIME.

Would you make Infants happy, give them variety, for novelty has charms that our minds can hardly withstand.

AS an infant school may be regarded as a combination of the school and nursery, the art of pleasing, forms a prominent part in the system; and as little children are very apt to be fretful, it becomes expedient to divert, as well as teach them. For if children of two years old and under are not diverted, they will naturally cry for their mothers; and to have ten or twelve children crying in the school, would put every thing into confusion. But it is possible to have two hundred, or even three hundred children assembled together; the eldest not more than six years of age, and yet not to hear one of them crying for a whole day. Indeed I may appeal to the numerous and respectable personages who have visited the school, for the truth of this assertion: many of whom have declared that they could not have conceived it possible, that such a number of little children should

be assembled together, and all be so happy as they had found them, many of them being so very young. But I can assure the reader, that many of the children who have cried heartily on being sent to school the first day or two, have cried as much on being kept at home, after they have been in the school but a very short time; and I am of opinion that when children are absent, it is generally the fault of the parents. I have had children come to school without their breakfast, because it has not been ready; others have come to school without shoes, because they would not be kept at home while their shoes were mending; and I have had others come to school half dressed, whose parents have been either at work or gossiping; and when they have returned home, have thought that their children had been lost; but to their great surprise and joy, when they have applied at the school, they have found them there.

Ought we to wonder that little children should dislike to go to school, when in general in the old dames' schools, forty or fifty, or perhaps more, are assembled together in one room, scarcely large enough for one-third of that number, and are not allowed to speak to, or scarcely look at each other? In those places, I firmly believe, many, for the want of proper exercise, become cripples, or have their health much injured, by being kept sitting so many hours; but as the children's health is of the most consequence, it becomes necessary to remedy this evil by letting them have proper exercise, combined, as much as possible, with instruction; to accomplish which, many measures have been tried, but I have found the following to be the most successful, viz:

The children are desired to sit on their seats,

with their feet out strait, and to shut each hand, and then ordered to count a hundred, or as many as may be thought proper, lifting up each hand every time they count one, and bringing each hand down again on their knees when they count another. The children have given this the name of blacksmith, and when they were asked why they called it blacksmith, they answered because they hammered their knees with their fists the same way as the blacksmith hammers his iron with a hammer. When they have arrived at a hundred, (which they never fail to let you know by giving an extra shout,) then they may be ordered to sit on the ground. They are then desired to take hold of their toes, which being done, they are desired to add up one hundred, two at a time, which they do by lifting up each foot alternately, all the children counting at one time, saying, two, four, six, eight, ten, twelve, and so on. By this means every part of the body is put in motion; and it likewise has this advantage, that by lifting up each foot every time, they keep good time, a thing very necessary, as unless this was the case, all would be confusion. They also add up three at a time by the same method, thus, three, six, nine, twelve, fifteen, eighteen, and so on; but care must be taken not to keep them too long at one thing, or too long in one position.

Having done a lesson or two this way, they are desired to put their feet out strait, and their hands together, and to say, one and one are two, two and one are three, three and one are four, four and one are five, five and one are six, six and two are eight; and in this way they go on until they are desired to stop.

They also learn the pence and multiplication ta-

bles, by forming themselves into circles around a number of young trees that are planted in the playground; for the sake of order, each class has its own particular tree; and when they are ordered to the trees, every child knows which tree to go to; as soon as they are assembled around the trees, they join hands and walk round, every child saying the multiplication table until they have finished it; they then let go hands, and put them behind, and, for variety's sake, sing the pence table, the alphabet, hymns, &c. &c.: thus the children are gradually improved and delighted, for they call it play, and it is of little consequence what they call it, so long as they are edified, exercised, and made happy.

I have mentioned that the children say the multiplication table, &c. around the trees: this is calculated to impress it on their memories, and is adapted for fine weather, when the children can go out to play, as it is called. But in wet, or snowy weather, they cannot go out of the school; and it is then that we have recourse to the mode above mentioned. Besides it is necessary that children should have exercise in winter, as well as in summer; in wet, as well as in dry weather; therefore there are several swings in the school-room, made of cord only, on which the children swing, two at a time. The time that they are allowed to be on the swing, is according to what they are going to repeat. If it is the pence-table, they say—

Twenty pence are one and eightpence,
That we can't afford to lose;
Thirty pence are two-and-sixpence,
That will buy a pair of shoes.

Forty pence are three and fourpence,
 That is paid for certain fees;
 Fifty pence are four and twopence,
 That will buy five pounds of cheese.
 Sixty pence will make five shillings,
 Which, we learn, is just a crown;
 Seventy pence are five and tenpence,
 This is known throughout the town;
 Eighty pence are six and eightpence,
 That sum once my father spent;
 Ninety pence are seven and sixpence,
 That for a quarter's schooling went.
 A hundred pence are eight and fourpence,
 Which is taught in th' infant school;
 Eight pence more make just nine shillings,
 So we end this pretty rule.

As soon as the table is thus gone through, the children who are on the swings get off, and others supply their places, until probably the pence table has been said twenty times; then we go on with the multiplication table, until the children have repeated as far as six times six are thirty-six; when the children on the swings get off, and are succeeded by two more on each swing; they then commence the other part of the table, beginning at six times seven are forty-two, until they have finished the table.* At this time the children are all learning, not only those on the swings, but all those that are sitting in the school: and it is surprising to see with what alacrity the children will dispatch their other lessons, when they know it is a wet day, in order to get to the swings. Besides, they not only learn by this method, but it is admirably calculated to try their courage. Many little boys and girls, who at first were afraid to get on the swings, will swing now standing on one leg, and will, with the greatest dexterity, perform other feats, thus shewing their

* The multiplication table will be found at the end.

courage in a great degree, and thereby causing them to be active. We generally let four or five children come to a swing, and those that can seat themselves first, are entitled to the first turn, for they are never lifted on. In their anxiety to get on the swing, some of them will perhaps get out of temper, especially those who are not disciplined; but when this is detected, they are not allowed to swing all that day, which soon makes them good natured to each other, and very cautious not to get into a passion. Thus, in some degree, their bad tempers are corrected, which is very desirable. As soon as two children are seated on each swing, to preserve order, the others retire (generally speaking) in the greatest good humour to their seats.

There is a swing for boys who are between five and six years old, another for those between four and five, another for the very little children, and another for the little girls; and on no account are children permitted to swing on the wrong swing, because if this were suffered, the strong would overcome the weak. But as the children opposed to each other, are nearly equal, the most active of them, as I observed before, generally get the first turn, and not only this, it sets the children scheming. I have seen children about three years old trying a number of plans, in order to get on the swing, that would have done credit to much older heads, and what may perhaps appear singular, we have had no serious accident since the introduction of the swing; and I am informed by Mr. Buchanan, who is master of the Westminster infant school, that during the seven years he has been a teacher there, and at Mr. Owen's establishment, at New Lanark, he never knew of any serious accident happening to any of the children.

CHAPTER IX.

ARITHMETIC.

It is not the possessing, but the right management of, any valuable advantage which is to be desired.

IT may be necessary to state that the rules of arithmetic are to be taught as follows.

Addition.

One of the children ascends the rostrum or small pulpit, and repeats aloud, in a kind of chaunt, the whole of the school repeating after him; One and one are two; two and one are three; three and one are four; &c. up to twelve.

Two and two are four; four and two are six; six and two are eight, &c. to twenty-four.

Three and three are six; six and three are nine; nine and three are twelve, &c. to thirty-six.

Subtraction.

One from twelve leaves eleven; one from eleven leaves ten, &c.

Two from twenty-four leaves twenty-two; two from twenty-two leaves twenty, &c.

Multiplication.

Twice one are two; twice two are four; &c. &c.

Three times three are nine, three times four are twelve, &c. &c.

Twelve times two are twenty-four; eleven times two are twenty-two, &c. &c.

Twelve times three are thirty-six; eleven times three are thirty-three, &c. &c. until the whole of the multiplication table is gone through.

Division.

There are twelve twos in twenty-four.—There are eleven twos in twenty-two, &c. &c.

There are twelve threes in thirty-six, &c.

There are twelve fours in forty-eight, &c. &c.

Fractions.

Two is the half ($\frac{1}{2}$) of four.

— third ($\frac{1}{3}$) of six.

— fourth ($\frac{1}{4}$) of eight.

— fifth ($\frac{1}{5}$) of ten.

— sixth ($\frac{1}{6}$) of twelve.

— seventh ($\frac{1}{7}$) of fourteen.

Two is the twelfth ($\frac{1}{12}$) of twenty-four; two is the eleventh ($\frac{1}{11}$) of twenty-two, &c. &c.

Three is the half ($\frac{1}{2}$) of six.

————— third ($\frac{1}{3}$) of nine.

————— fourth ($\frac{1}{4}$) of twelve.

Three is the twelfth ($\frac{1}{12}$) of thirty-six; three is the eleventh ($\frac{1}{11}$) of thirty-three, &c. &c.

Four is the half ($\frac{1}{2}$) of eight. &c.

In twenty-three are four times five, and three-fifths ($\frac{3}{5}$) of five; in thirty-five are four times eight, and three eighths ($\frac{3}{8}$) of eight.

In twenty-two are seven times three, and one-third ($\frac{1}{3}$) of three.

In thirty-four are four times eight, and one-fourth ($\frac{1}{4}$) of eight.

The following tables are repeated by the same method, each section being a distinct lesson. To give an idea to the reader, the boy in the rostrum says ten shillings the half ($\frac{1}{2}$) of a pound; six shillings and eightpence one-third ($\frac{1}{3}$) of a pound, &c.

Sixpence the half ($\frac{1}{2}$) of a shilling, &c. Always remembering, that whatever the boy says in the rostrum, the other children must repeat after him, but not till the monitor has ended his sentence; and before the monitor delivers the second sentence, he waits till the children have concluded the first, they waiting for him, and he for them; this prevents confusion, and is the means of enabling persons to understand perfectly what is going on in the school.

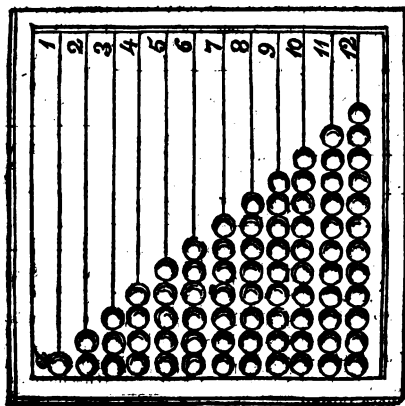
Tables of Weights and Measures.

| Shillings Table. | | | Troy Weight. | | Dry Measure. | |
|---------------------------|--------------|---------|----------------------|------------------|-----------------------------------|------------------------|
| s. | l. s. s. | l. s. | 24 grains | 1 pennywht. | 2 pints | 1 quart |
| 20 are | 1 0 100 | are 5 0 | 30 pennywhs. | 1 ounce | 2 quarts | 1 pottle |
| 30 .. | 1 10 110 | .. 5 10 | 12 ounces | 1 pound | 2 pottles | 1 gallon |
| 40 .. | 2 0 120 | .. 6 0 | Avoirdupoise Weight. | | 2 gallons | 1 peck |
| 50 .. | 2 10 130 | .. 6 10 | 16 drams | 1 ounce | 4 pecks | 1 bushel |
| 60 .. | 3 0 140 | .. 7 0 | 16 ounces | 1 pound | 2 bushels | 1 strike |
| 70 .. | 3 10 150 | .. 7 10 | 28 pounds | 1 quarter | 5 bushels | 1 sack flower |
| 80 .. | 4 0 160 | .. 8 0 | 4 quarters | 1 hund. wt. | 8 bushels | 1 quarter |
| 90 .. | 4 10 170 | .. 8 10 | 20 hund. wt. | 1 ton | 5 quarters | 1 wey or load |
| Practice Table. | | | Apothecaries Weight. | | 5 pecks | 1 bushel water measure |
| | | | 30 grains | 1 scruple | 4 bushels | 1 coom |
| Of a Pound. | | | 3 scruples | 1 dram | 10 cooms | 1 wey |
| 10 0 are | half | | 8 drams | 1 ounce | 2 weys | 1 last corn |
| 6 8 .. | third | | 12 ounces | 1 pound | Solid, or Cubic Measure. | |
| 5 0 .. | fourth | | Wool Weight. | | 1728 inches | 1 foot |
| 4 0 .. | fifth | | 7 pounds | 1 clove | 27 feet | 1 yard or ld. |
| 3 4 .. | sixth | | 2 cloves | 1 stone | Long Measure. | |
| 2 6 .. | eighth | | 2 stones | 1 tod | 12 barleycorns | 1 inch |
| 1 8 .. | twelfth | | 6 & 2 tods | 1 wey | 12 inches | 1 foot |
| 1 0 .. | twentieth | | 2 weys | 1 sack | 3 feet | 1 yard |
| Of a Shilling. | | | 12 sacks | 1 last | 6 feet | 1 fathom |
| 6 are | half | | Wine Measure. | | 5 & 2 yards | 1 pole or rd. |
| 4 .. | third | | 2 pints | 1 quart | 40 poles | 1 furlong |
| 3 .. | fourth | | 4 quarts | 1 gallon | 8 furlongs | 1 mile |
| 2 .. | sixth | | 10 gallons | 1 ank. bndy. | 3 miles | 1 league |
| 1 .. | twelfth | | 48 gallons | 1 tierce | 20 leagues | 1 degree |
| Time. | | | 63 gallons | 1 hogshhead | Cloth Measure. | |
| 60 seconds | 1 minute | | 84 gallons | 1 puncheon | 2 & 2 inches | 1 nail |
| 60 minutes | 1 hour | | 2 hogshhead | 1 pipe | 4 nails | 1 quarter |
| 24 hours | 1 day | | 2 pipes | 1 ton | 4 quarters | 1 yard |
| 7 days | 1 week | | Ale & Beer Measure. | | 5 quarters | 1 english ell |
| 4 weeks | 1 lunar mon. | | 2 pints | 1 quart | 3 quarters | 1 flemish ell |
| 12 cal. mon. | 1 year | | 4 quarts | 1 gallon | 6 quarters | 1 french ell |
| 13 lun. months, | 1 day, 6 | | 8 gallons | 1 firkin of ale | Land or Square Measure. | |
| hrs. or 365 days, | 6 hrs. 1 | | 9 gallons | 1 firkin of beer | 144 inches | 1 foot |
| year. | | | 2 firkins | 1 kilderkin | 3 feet | 1 yard |
| Thirty days hath Septem- | | | 9 kilderkins | 1 barrel | 36 & 2 yards | 1 pole |
| ber, | | | 1 & 2 barrels | 1 hogshhead | 40 poles | 1 rood |
| April, June, & November; | | | 2 barrels | 1 puncheon | 4 roods | 1 acre |
| All the rest have thirty- | | | 3 barrels | 1 butt | 640 acres | 1 mile |
| one. | | | Coal Measure. | | This includes length and breadth. | |
| Save February, which | | | 4 pecks | 1 bushel | Hay. | |
| alone | | | 9 bushels | 1 vator strike | 36 pounds | 1 tra. of straw |
| Hath twenty-eight, ex- | | | 3 bushels | 1 sack | 56 pounds | 1 do. of old hay |
| cept Leap year | | | 18 sacks | 1 chaldron | 80 pounds | 1 do. of new |
| And twenty-nine is then | | | 21 chaldron | 1 score | 36 trusses | 1 load |
| its share. | | | | | | |

CHAPTER X.

PLAN OF THE TRANSPOSITION FRAME AND THE METHOD OF USING IT.

It is to be understood that this frame is for teaching the children altogether in the gallery,



The frame is 16-in. square made of wood, and twelve wires are to pass through it at equal distances; on which wires seventy-eight moveable balls are to be placed, beginning with one on the

first, two on the second, three on the third, &c. up to twelve. This is an excellent instrument for an infant school, as with it you may teach the first principles of grammar, arithmetic, and geometry.

For instance, move one of the balls to a part of the frame distinct from the rest, the children will then repeat, "there it is, there it is." Apply your finger to the ball and set it running round, the children will immediately change from saying "there it is," to "there it goes, there it goes."

When they have repeated "there it goes" long enough to impress it on their memory, stop the ball; the children will probably say, "now it stops, now it stops;" when that is the case move another ball to it, and then explain to the children the difference between singular and plural, and desire them to call out "there they are, there they are;" and when they have done that as long as may be proper, then set them moving, and it is likely they will call out "there they go, there they go," &c. &c.

By the natural position of the balls, they may be taught to begin at the first; the master raising it at the top of the frame, saying, what am I doing? Children answer, Raising the ball up with your hand. Q. Which hand? A. Left hand. Then the master will let the ball drop, saying, "one, one." Then raise the two balls, and propose questions of a similar tendency, then let them fall, the children will say "twice one;" then raise three and let them fall as before, the children will say "three times one." Proceed to raise the balls on every remaining wire, so that they may say, as the balls are let fall, four times one, five times one, six times one, seven times one, eight

times one, nine times one, ten times one, eleven times one, and twelve times one.

We now proceed as follows; 1 and 2 are 3, and 3 are 6, and 4 are 10, and 5 are 15, and 6 are 21, and 7 are 28, and 8 are 36, and 9 are 45, and 10 are 55, and 11 are 66, and 12 are 78.

Then the master may exercise them backwards, saying, 12 and 11 are 23, and 10 are 33, and 9 are 42, and 8 are 50, and 7 are 57, and 6 are 63, and 5 are 68, and 4 are 72, and 3 are 75, and 2 are 77, and 1 are 78, and so on in addition, with great variety.

Subtraction may be taught in as many ways by this instrument, thus; take 1 from 1, nothing remains; moving the first ball at the same time to the other end of the frame. Then remove 1 from the second wire; and say, take 1 from 2, the children will instantly perceive that only 1 remains; then 1 from 3, and 2 remain; 1 from 4, 3 remain; 1 from 5, 4 remain; 1 from 6, 5 remain; 1 from 7, 6 remain; 1 from 8, 7 remain; 1 from 9, 8 remain; 1 from 10, 9 remain; 1 from 11, 10 remain; 1 from 12, 11 remain.

Then the balls may be worked backwards beginning at the wire containing 12 balls, saying, take 2 from 12, 10 remain; 2 from 11, 9 remain; 2 from 10, 8 remain; 2 from 9, 7 remain; 2 from 8, 6 remain; 2 from 7, 5 remain; 2 from 6, 4 remain; 2 from 5, 3 remain; 2 from 4, 2 remain; 2 from 3, 1 remain; and so on with continual variations; and if the teacher works the frame the right way, the children cannot help receiving the correct idea, as they can see by ocular demonstration how many balls are left on each wire, which to them will be convincing proof.

MULTIPLICATION.

We now proceed in order, to speak briefly of multiplication which is performed as follows. The teacher moves the first ball, and immediately after removes the two balls on the second wire, placing them underneath the first, saying at the same time, twice 1 are 2, which the children will readily perceive. We next remove the two balls on the second wire for a multiplier, and then remove two balls from the third wire placing them exactly under the first two, which forms a square, and then say twice two are four, and every child judges for himself, as he plainly perceives there are no more. We then move three on the third wire, and place three from the fourth wire underneath them, saying, twice three are six. Remove the four on the fourth wire, and four on the fifth, place them as before, and say twice four are eight. Remove five from the fifth wire, and five from the sixth underneath them, saying, twice five are ten. Remove six from the sixth wire, and six from the seventh wire underneath them, and say, twice six are twelve. Remove seven from the seventh wire, and seven from the eighth wire underneath them, saying, twice seven are fourteen. Remove eight from the eighth wire, and eight from the ninth, saying, twice eight are sixteen. Remove the nine on the ninth wire, and nine on the tenth wire, saying, twice nine are eighteen. Remove the ten on the tenth wire, and ten on the eleventh underneath them, saying, twice ten are twenty. Remove the eleven on the eleventh wire, and eleven on the twelfth, saying, twice eleven are twenty-two. Remove one from the tenth wire

to add to the eleven, on the eleventh wire, afterwards the remaining ball on the twelfth wire, saying twice twelve are twenty-four.

Next proceed backwards saying, 12 times 2 are 24, 11 times 2 are 22, 10 times 2 are 20, &c.

The other rules are to be worked in the same simple manner, which the master must find out by exerting his own thinking powers; And by so exerting himself, he will become qualified to teach the children with better effect, as it would exceed the limits of this work to enter more minutely into the particulars of every rule.

With regard to geometry, it may be necessary to add, that the balls can be variously arranged so as to form different figures in general use. The teacher will perceive, the balls, as they appear in the figure, represent an acute scalene triangle:

To do any thing like justice to this instrument, would form a volume of itself; suffice it to say, that it is one of the best instruments that was ever introduced into an infant school, and I do sincerely hope that no nursery will be without it.*

* As persons may not know how to give directions for making this instrument, I have had a number made on purpose to obviate this difficulty.

CHAPTER XI.

QUESTIONS AND ANSWERS CONCERNING THE
GEOMETRICAL FIGURES.

Useful knowledge can have no enemies, except the ignorant; it cherishes the mind of youth, and delights the aged; and who knows how many mathematicians there may be, in embryo, in an Infant School.

We will suppose that the whole of the children are seated in the gallery, and that the teacher is provided with a large board, with a paper pasted on it, on which is printed the geometrical figures. He will then place the board in such a situation before the gallery, that every child may see it, and being provided with a pointer, he will point to a strait line, and say, what is this? *A.* A strait line. *Q.* Why did you not call it a crooked line? *A.* Because it is not crooked, but strait. *Q.* What are these? *A.* Curved lines. *Q.* What do curved lines mean? *A.* When they are bent or crooked. *Q.* What are these? *A.* Parallel strait lines. *Q.* What does parallel mean? *A.* Parallel means when they are equally distant from each other in every part. *Q.* If any of you children were reading a book that gave an account of some town which had twelve streets, and it said the streets

were parallel, would you understand what it meant? *A.* Yes; it would mean that the streets were all the same way, side by side, like the lines which we now see. *Q.* What are those? *A.* Diverging or converging strait lines. *Q.* What is the difference between diverging and converging lines and parallel lines? *A.* Diverging or converging lines are not at an equal distance from each other, in every part, but parallel lines are. *Q.* What does diverge mean? *A.* Diverge means when they go from each other, and they diverge at one end, and converge at the other. *Q.* What does converge mean? *A.* Converge means when they come towards each other. *Q.* Suppose the lines were longer, what would be the consequence? *A.* Please Sir, if they were longer they would meet together at the end they converge. *Q.* What would they form by meeting together? *A.* By meeting together they would form an angle. *Q.* What kind of an angle? *A.* An acute angle. *Q.* Would they form an angle at the other end? *A.* No, they would go further from each other. *Q.* What is this? *A.* A perpendicular line. *Q.* What does perpendicular mean? *A.* A line up strait, like the stems of some trees. *Q.* If you look, you will see that one end of the line comes on the middle of another line; what does it form? *A.* The one which we now see forms two right angles. *Q.* I will make a straight line and one end of it shall lean on another strait line; but instead of being upright like the perpendicular line, you see that it is sloping. What does it form? *A.* One side of it is an acute angle, and the other side is an obtuse angle. *Q.* Which side is the obtuse angle? *A.* That which is the most open. *Q.* And which is the acute angle?

A. That which is the least open. *Q.* What does acute mean? *A.* When the angle is sharp. *Q.* What does obtuse mean? *A.* When the angle is less sharp than the right angle. *Q.* If I was to call any one of you an acute child, would you know what I meant? *A.* Yes, sir, one that looks out sharp and tries to think, and pays attention to what is said to him; then you would say he was an acute child.

Equi-lateral Tri-angle.

Q. What is this? *A.* An equi-lateral tri-angle. *Q.* Why is it called equi-lateral? *A.* Because its sides are all equal. *Q.* How many sides has it? *A.* Three sides. *Q.* How many angles has it? *A.* Three angles. *Q.* What do you mean by angles? *A.* The space between two right lines, drawn gradually nearer to each other, till they meet in a point. *Q.* And what do you call the point where the two lines meet? *A.* The angular point. *Q.* Tell me why you call it a tri-angle. *A.* We call it a tri-angle, because it has three angles. *Q.* What do you mean by equal? *A.* When the three sides are of the same length. *Q.* Have you any thing else to observe upon this. *A.* Yes, all its angles are acute.

Isocetes Tri-angle.

Q. What is this? *A.* An acute angled isocetes triangle. *Q.* What does acute mean? *A.* When the angles are sharp. *Q.* Why is it called an isocetes triangle? *A.* Because only two of its sides are equal. *Q.* How many sides has it? *A.* Three, the same as the other. *Q.* Are there any

other kind of isosceles triangles? *A.* Yes, there is right angled and obtuse angled.

Here the pointer is to be put to the other triangles, and the master must explain to the children the meaning of right angled and obtuse angled.

Scalene Tri-angle.

Q. What is this? *A.* An acute angled scalene tri-angle. *Q.* Why is it called an acute angled scalene tri-angle? *A.* Because all its angles are acute, and its sides are not equal.

Q. Why is it called scalene? *A.* Because it has all its sides unequal. *Q.* Are there any other kind of scalene triangles? *A.* Yes, there is a right angled scalene triangle, which has one right angle.

Q. What else? *A.* An obtuse angled scalene triangle, which has one obtuse angle. *Q.* Can an acute triangle be an equi-lateral triangle?

A. Yes, it may be an equi-lateral, isosceles, or scalene. *Q.* Can a right angled triangle, or an obtuse angled triangle, be an equi-lateral?

A. No; it must either be an isosceles or a scalene triangle.

Square.

Q. What is this? *A.* A square. *A.* Why is it called a square? *A.* Because all its angles are right angles, and its sides are equal.

Q. How many angles has it? *A.* Four angles. *Q.* What would it make if we draw a line from one angle to the opposite one?

A. Two right angled isosceles triangles. *Q.* What would you call the line that we drew from one angle to the other?

A. A diagonal. *Q.* Suppose we draw another line from the other two angles. *A.* Then it would make four triangles.

Penta-gon.

Q. What is this? *A.* A regular pentagon. *Q.* Why is it called a pentagon? *A.* Because it has five sides and five angles. *Q.* Why is it called regular? *A.* Because its sides and angles are equal. *Q.* What does pentagon mean? *A.* A five-sided figure. *Q.* Are there any other kinds of pentagons? *A.* Yes, irregular pentagons. *Q.* What does irregular mean? *A.* When the sides and angles are not equal.

Hexa-gons.

Q. What is this? *A.* A Hexagon. *Q.* Why is it called a hexagon? *A.* Because it has six sides and six angles. *Q.* What does hexagon mean? *A.* A six-sided figure. *Q.* Is there more than one sort of hexagons? Yes, there is regular and irregular. *Q.* What is a regular hexagon? *A.* When the sides and angles are all equal. *Q.* What is an irregular hexagon? *A.* When the sides and angles are not equal.

Hepta-gon.

Q. What is this? *A.* A regular heptagon. *Q.* Why is it called an heptagon? *A.* Because it has seven sides and seven angles. *Q.* Why is it called a regular heptagon? *A.* Because its sides and angles are equal. *Q.* What does a

heptagon mean? *A.* A seven-sided figure. *Q.* What is an irregular heptagon? *A.* A seven-sided figure, whose sides are not equal.

Octa-gon.

Q. What is this? *A.* A regular octagon. *Q.* Why is it called a regular octagon? *A.* Because it has eight sides and eight angles, and they are all equal. *Q.* What does an octagon mean? *A.* An eight-sided figure. *Q.* What is an irregular octagon? *A.* An eight-sided figure whose sides and angles are not all equal. *Q.* What does an octave mean? *A.* Eight notes in music.

Nona-gon.

Q. What is this? *A.* A nonagon. *Q.* Why is it called a nonagon? *A.* Because it has nine sides and nine angles. *Q.* What does a nonagon mean? *A.* A nine-sided figure. *Q.* What is an irregular nonagon? *A.* A nine-sided figure whose sides and angles are not equal.

Deca-gon.

Q. What is this? *A.* A regular decagon. *Q.* What does a decagon mean? *A.* A ten-sided figure. *Q.* Why is it called a decagon? *A.* Because it has ten sides and ten angles, and there are both regular and irregular decagons.

Rect-angle or Oblong.

Q. What is this? *A.* A rectangle or oblong. *Q.* How many sides and angles has it? *Q.* Four, the same as a square. *Q.* What is the difference

between a rectangle and a square? *A.* A rectangle has two long sides and the other two are much shorter, but a square has its sides equal.

Q. Find you a rhomb? *A.* Rhomb.

Q. What is this? *A.* A rhomb. *Q.* What is the difference between a rhomb and a rectangle? *A.* The sides of the rhomb are equal, but the sides of the rectangle are not all equal. *Q.* Is there any other difference? *A.* Yes, the angles of the rectangle are equal, but the rhomb has only its opposite angles equal.

Q. Find you a rhomboid? *A.* Rhomboid.

Q. What is this? *A.* A rhomboid. *Q.* What is the difference between a rhomb and a rhomboid? *A.* The sides of the rhomboid are not equal, nor yet its angles, but the sides of the rhomb are equal.

Q. What is this? *A.* A trapezoid. *Q.* How many sides has it? *A.* Four sides and four angles, but it has only two of its angles equal, which are opposite to each other.

Q. What do we call these figures that have four sides? *A.* Tetragons, *tetra* meaning four.

Q. Are they called by any other name? *A.* Yes, they are called quadri-laterals, or quadri-angles.

Q. How many regular tetragons are there among those we have mentioned? *A.* One, and that is the square, all the others are irregular tetragons, because their sides and angles are not all equal.

Q. By what name would you call the whole of the figures on this board? *A.* Polygons; those that have their sides and angles equal we would call regular polygons. *Q.* What would you call those whose sides and angles were not equal? *A.* Irre-

gular polygons, and the smallest number of sides a polygon can have is three, and the number of corners are always equal to the number of sides.

Q. What is this? A. An ellipse or an oval. Q. What shape is the top or crown of my hat? A. Circular. Q. What shape is that part which comes on my forehead and the back part of my head? A. Oval.

The other polygons are taught the children in rotation, in the same simple manner, all tending to please and edify them. They are taught the principle of brick-building, by wooden blocks, made the proper size, so that they may build the front of a house, walls, &c. They may also be taught the principle, in some degree, by which bridges are built, and we have children who can spring an arch, and tell the names of the thing connected with it; in short, there is no end of teaching children, if we so simplify the things that they can comprehend them. Perhaps it may be thought that I am going into the opposite extreme in attempting to teach infants these things; but if any person doubts the possibility of infants being taught thus, they can satisfy themselves by calling at the school; and I once more beg leave to remark, that variety forms the most pleasing food for the human mind. And I have found that children are not too young to learn these and many other things still more complicated, but that I have been too old to teach them.

And, let it be remembered, that the infants of the present race will be the workmen of the next.

CHAPTER XII.

PLAN FOR TEACHING INFANT CHILDREN BY THE AID OF PICTURES.

The most barren ground, by manuring, may be made to produce good fruit; the fiercest beasts by art, are made tame; so are moral virtues acquired by education, properly applied.

TO give the children general information, it has been found necessary to have recourse to pictures* of natural history, such as of birds, beasts, fishes, flowers, insects, &c. all of which tend to shew the glory of God; and as colours attract the attention of the children as soon as any thing, they eagerly enquire what such a thing is, and this gives the teacher an opportunity of instructing them to great advantage; for when a child, of his own free will, eagerly desires to be informed, I think he will generally profit most by such information.

* See life of Dr. Doddridge. His parents brought him up in the early knowledge of religion before he could read, his mother taught him the history of the Old and New Testament, by the assistance of some Dutch tiles in the chimney of the room, where they usually sat; and accompanied her instructions with such wise and pious reflections, as made strong and lasting impressions upon his heart.

There are also pictures of public buildings, and of the different trades ; by the former, the children acquire much information, by explaining to them the use of the buildings, in what year they were built, &c. ; and by the latter, you may find out the bias of a child's inclination. Some would like to be shoe-makers, others builders, others weavers, brewers, &c. ; in short it is both pleasing and edifying, to hear the children give answers to the different questions. I have one little boy who would like to be a doctor ; and when asked why he made choice of that profession, in preference to any other, his answer was, " Because he should like to cure all the sick people." If parents did but study the inclinations of their children a little more than they do, I humbly conceive, that there would be more eminent men, in every profession, than there are. It is great imprudence to determine what business children may be adapted for, before their tempers and inclinations are well known ; every one, says Horace, is best in his own profession—that which fits us best, is best ; nor is any thing more fitting than that every one should consider his own genius and capacity, and act accordingly.

As it is possible that a person may be very clever in his business or profession, and yet not be a christian, it has been thought necessary to direct the children's attention to the Scriptures, even at this early age, and to endeavour, if possible, to lay a solid foundation in the infant mind, and to teach them to venerate the Bible, and to fear and love its Divine Author. Many difficulties lay in the way of attaining so desirable an end ; the principal one arose from their inability to read well any part of the Bible. Some parents

are quite delighted if their children can read a chapter or two in the Bible, and think that when they can do this, they have arrived at the summit of knowledge, without once considering, whether they understand one sentence of what they read; and how can it be expected that they should understand, when no previous ground-work has ever been attempted to be laid, at the time they receive their first impressions, and imbibe their first ideas? Every man comes into the world without a single innate idea, yet with a capacity to receive knowledge of every kind, and is thereby capable of becoming intelligent and wise. In his infancy he would take hold of the most poisonous reptile, that would sting him to death in an instant; would attempt to stroke the lion with as little fear as he would the lamb; in short, he is incapable of distinguishing friend from foe. So wonderfully is man formed by his adorable Creator, that he is capable of increasing in knowledge, and advancing towards perfection to all eternity, without ever being able to arrive at it. The first thing that attracts his attention, even when in the cradle, is a light; and we may venture to say, the next things that attract his notice, are bright colours; it is for this reason, that pictures of Scripture history have been selected, such as Joseph and his brethren—Christ raising Lazarus from the dead—the Nativity—flight into Egypt—Christ disputing with the doctors—Christ baptized by John—curing the blind and lame—the last Supper—the Crucifixion—Resurrection—Ascension, &c. &c.

To begin with Joseph and his brethren, the following method is adopted;—the picture being suspended against the wall, and one class of the

children standing opposite to it, the master repeats the following passages:—"And Joseph dreamed a dream, and he told it to his brethren; and they hated him yet the more. And he said unto them, hear, I pray you, the dream which I have dreamed; for behold, we were binding sheaves in the field, and lo! my sheaf arose and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf."

The teacher being provided with a pointer, will point to the picture and put the following questions, or such as he may think proper, to the children:—

Q. What is this? A. Joseph's first dream.

Q. What is a dream? A. When you dream, you see things during the time of sleep. Q. Did any of you ever dream any thing?

Here the children will repeat what they have dreamed, perhaps something like the following: Please sir, once I dreamed I was in a garden.

Q. What did you see? A. I saw flowers and such nice apples. Q. How do you know it was a dream? A. Because, when I awoke, I found I was in bed.

During this recital the children will listen very attentively, for they are highly pleased to hear each other's relation. The master having satisfied himself that the children, in some measure, understand the nature of a dream, he may proceed as follows:—

Q. What did Joseph dream about first? A. He dreamed that his brother's sheaves made obeisance to his sheaf. Q. What is a sheaf? A.

A bundle of corn. Q. What do you understand by making obeisance? A. To bend your body, which we call making a bow. Q. What is binding sheaves? A. To bind them, which they do

with a band of twisted straw. Q. How many brothers had Joseph? A. Eleven. Q. What was Joseph's father's name? A. Jacob, who is sometimes called Israel.

And it is further written, concerning Joseph, that he dreamed yet another dream, and told it to his brethren, and said, behold, I have dreamed a dream more; and behold the sun and the moon and the eleven stars made obeisance to me.

Q. What do you understand by the sun? A. The sun is that bright object in the sky which shines in the day-time, and which gives us heat and light. Q. Who made the sun? A. Almighty God. Q. For what purpose did God make the sun? A. To warm and nourish the earth and every thing upon it. Q. What do you mean by the earth? A. The ground on which we walk,

and on which the corn, trees, and flowers grow.

Q. What is it that makes them grow? A. The heat and light of the sun. Q. Does it require any thing else to make them grow? A. Yes, rain, and the assistance of Almighty God.

Q. What is the moon? A. That object which is placed in the sky, and shines in the night, and appears larger than the stars.

Q. What do you mean by the stars? A. Those bright objects that appear in the sky at night.

Q. What are they? A. Some of them are worlds, and others are suns, to give them light.

Q. Who placed them there? A. Almighty God. Q. Should we fear and love him for his goodness? A. Yes, and for his mercy towards us.

Q. Do you think it wonderful that God should make all these things? A. Yes.

Q. Are there any more things that are wonderful to you? A. Yes; many things that are wonderful to me.

nothing

Where'er we turn our wondering eyes,
His power and skill we see;
Wonders on wonders grandly rise,
And speak the Deity.

Q. Who is the Deity? *A.* Almighty God.

Reuben interceding with his Brethren for the Life of Joseph.

And Reuben said unto them, shed no blood, but cast him into this pit, that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

Q. Who was Reuben? *A.* One of the brothers of Joseph. *Q.* What is a pit? *A.* A deep hole in the ground. *Q.* What is a wilderness? *A.* A place that is uninhabited, and where nothing grows except thorns and briars.

Master.

My little children, our minds may be compared to a wilderness, and unless they are watered by divine truth which comes from God, they would produce nothing but evil thoughts, which would break forth into bad actions; an evil thought does as much harm to the mind as a thorn would in any part of the body, and if it be brought into action, it not only hurts us, but other persons besides, and therefore children should come to school to have their minds improved, that they may bring forth good thoughts, and good actions, and then, instead of a wilderness, their minds may be compared to a garden.

Q. What kind of coat had Joseph? **A.** A coat of many colours. **Q.** Did Joseph's brethren say any thing among themselves when they saw Joseph afar off? **A.** Yes; they said one to another, Behold this dreamer cometh, come now therefore and let us slay him, and cast him into some pit. **Q.** What does slay and cast mean? **A.** To slay meant to kill, and to cast, meant to throw his dead body into a pit. **Q.** Did they put him into the pit? **A.** Yes, but there was no water in it, so they put him in alive. **Q.** What was the reason that Joseph's brothers wanted to put him out of the way? **A.** Because of his dreams, and for fear that he should become their master. **Q.** After they had put him in the pit, what did they do? **A.** They sat down and eat bread, and while they were eating it, they saw a number of men with their camels, and they sold him to them. **Q.** What did they do with Joseph's coat? **A.** They killed a kid and dipped the coat in its blood, that Joseph's father might think he had been killed by some wild beast. **Q.** What is a kid? **A.** A young goat. **Q.** What were those men called who bought Joseph? **A.** Ishmaelites. **Q.** Where did the Ishmaelites take him to? **A.** They took him to Egypt, and a man named Potiphar, an officer of Pharaoh, bought him. **Q.** Who was Pharaoh? **A.** The king of Egypt. **Q.** Was Joseph a good servant? **A.** Yes, and his master made him head over the other servants. **Q.** Did Joseph remain head servant? **A.** No, his mistress told a falsehood of him, and his master put him into prison. **Q.** Did God forsake Joseph in prison? **A.** No; he was with him, and the keeper of the prison put all the other prisoners under Joseph's care. **Q.** Were any particular

prisoners brought in while Joseph was in prison?

A. Yes, Pharaoh's chief butler and baker. *Q.* What is a butler? *A.* A man servant who takes care of the wine and other things, and an upper servant; and the baker makes the bread for the family. *Q.* Did any thing particular take place

while they were in prison? *A.* Yes, the butler and baker both dreamed a dream in one night.

Q. Who explained the dreams? *A.* Joseph, and he explained them right; the butler was restored to his place, but the baker was hanged. *Q.* Did Joseph ask the chief butler any thing?

A. Yes, he said think of me when it shall be well with thee, and make mention of me unto Pharaoh. *Q.* Did the chief butler remember Joseph?

A. No, he forgot him, as is too often the case; but we hope never to forget our friends. *Q.* How long was it before the chief butler spoke of Joseph to Pharaoh?

A. Two years. *Q.* What caused him to remember?

A. Because Pharaoh dreamed a dream, and none of his own people could explain it. *Q.* What took place next?

A. The chief butler told Pharaoh of Joseph, and Pharaoh sent for Joseph, and Joseph explained both his dreams. *Q.* Did Pharaoh believe Joseph?

A. Yes, and he was so pleased that he gave Joseph a ring, and a gold chain about his neck, and made him ruler over all the other servants. *Q.* How did Joseph first see his brothers?

A. There was a famine in the land, and Joseph's father sent his brothers to buy corn, and when they saw him they did not know him. *Q.* What does a famine mean?

A. When there was nothing for the people to eat. *Q.* Did Joseph make himself known to his brethren?

A. Yes, after sometime, and then he made a feast for them. *Q.* After

Joseph had made himself known to his brethren what did he do? *A.* He sent for his father and told his Brothers to say, thus saith thy son Joseph, God hath made me lord over all Egypt, come down unto me directly. *Q.* What did Joseph's brothers say when they came to their father? *A.* They said thy son Joseph is yet alive, and he is governor over all the land of Egypt; and Jacob's heart fainteth, for he could not believe them at first. *Q.* Did he believe them at last? *A.* Yes, when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived. *Q.* Did Jacob consent to go? *A.* Yes; he said it is enough, Joseph my son is yet alive, I will go and see him before I die. *Q.* If we want any more information about Joseph and his brethren, where can we find it? *A.* In the 37th chapter of Genesis, and many of the following chapters.

In this way the teacher may go on, until he has placed before the children the leading facts in the history of Joseph, taking care, if possible, that the children understand every term used; and the teacher will find the children instructed and pleased, and himself none the worse for the exercise. He may also ask them the chapter, verse, name of the book, &c.

Lazarus raised from the Dead.

The picture being suspended as before described, we proceed thus:—

Q. What is this? *A.* Jesus Christ raising Lazarus from the dead. *Q.* Who was Lazarus?

A. A man that lived in a town called Bethany, and a friend of Christ's. *Q.* What is a town?

A. A place where there are a great number of houses, and persons living in them. *Q.* What do you mean by a friend? *A.* A person that loves you, and does all the good he can for you, to whom you ought to do the same in return. *Q.* Did Jesus love Lazarus? *A.* Yes, and his sisters, Martha and Mary. *Q.* Who was it that sent unto Jesus Christ, and told him that Lazarus was sick? *A.* Martha and Mary. *Q.* What did they say? *A.* They said, Lord, behold, he whom thou lovest is sick. *Q.* What answer did Jesus make unto them? *A.* He said, this sickness is not unto death, but for the glory of God. *A.* What did he mean by saying so? *Q.* He meant that Lazarus should be raised again by the power of God, and that the people that stood by, should see it, and believe on him. *Q.* How many days did Jesus stop where he was, when he found Lazarus was sick? *A.* Two days. *Q.* When Jesus Christ wanted to leave the place, what did he say to his disciples? *A.* He said let us go into Judea again. *Q.* What do you mean by Judea? *A.* A country where the Jews lived. *Q.* Did the disciples say any thing to Jesus Christ, when he expressed a wish to go into Judea again? *A.* Yes, they said, Master, the Jews of late sought to stone thee, and goest thou thither again? *Q.* What did Jesus Christ tell them? *A.* He told them a great many things, and at last told them plainly that Lazarus was dead. *Q.* How many days had Lazarus laid in the grave before he was raised up? *A.* Four. *Q.* Who went to meet Jesus Christ, when she heard that he was coming? *A.* Martha; but Mary sat still in the house. *Q.* Did Martha say any thing to Jesus, when she met him? *A.* Yes, she said,

Lord, if thou hadst been here, my brother had not died. Q. Did Martha tell her sister that Jesus Christ was come? A. Yes; she said, the Master is come, and calleth for thee. Q. Did Mary go to meet Jesus Christ? A. Yes; and when she saw him, she fell down at his feet, and said, Lord, if thou hadst been here, my brother had not died. Q. Did Mary weep? A. Yes; and the Jews that were with her. Q. What is weeping? A. To cry. Q. Did Jesus weep? A. Yes; and the Jews said, behold, how he loved him. Q. Did the Jews say any thing else? A. Yes; they said, could not this man that opened the eyes of the blind, have caused that even this man should not have died? Q. What took place next? A. He went to the grave, and told the persons that stood by, to take away the stone. Q. And when they took away the stone, what did Jesus Christ do? A. He cried, with a loud voice, Lazarus, come forth; and he that was dead, came forth, bound hand and foot, with grave clothes, and his face was bound about with a napkin. — Jesus saith unto them, loose him, and let him go; and many of the Jews which came to Mary, and had seen these things which Jesus did, believed on him. Q. If we wanted any more information about Lazarus and his sisters, where should we find it? A. In the Bible. Q. What part? A. The eleventh and twelfth chapters of John. I have had children at the early age of four years, ask me questions, that I could not possibly answer; and among other things, the children have said, when being examined at this picture, that if Jesus Christ had cried softly, Lazarus, come forth, he would have come. — And when asked, why they thought so, they have answered,

"Because God can do any thing;" which is a convincing proof, that children, at a very early age, have an idea of the Omnipotence of the Supreme Being.

Oh, that men would praise the Lord for his goodness to the children of men!

The Nativity of Jesus Christ.

The picture being suspended as the others, and a whole class being in the class-room, put the pointer into one of the children's hands, and desire the child to find out the Nativity of Jesus Christ. The other children will be on the tip-toe of expectation to see whether the child makes a mistake; for should this be the case, they know that one of them will have the same privilege of trying to find it; should the child happen to touch the wrong picture, the teacher will have at least a dozen applicants; saying, "Please, sir, may I? please, sir, may I?" The teacher having selected the child to make the next trial, say one of the youngest of the applicants, the child walks round the room with the pointer, and puts it on the right picture; which will be always known by the other children calling out, "that is the right, that is the right." To view the child's sparkling eyes, who has found the picture, and to see the pleasure beaming forth in his countenance, you might imagine, that he conceived he had performed one of the greatest wonders of the age. The children will then proceed to read what is printed on the picture, which is as follows: "The Nativity of our Lord and Saviour Jesus Christ;" which is printed at the top of the picture. At the bottom are the following words: "And she brought forth her first-born son, and

wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."—We then question them in the following manner :—

Q. What do you mean by the Nativity of Jesus Christ? *A.* The time he was born. *Q.* Where was he born? *A.* In Bethlehem of Judea. *Q.* Where did they lay him? *A.* In a manger. *Q.* What is a manger? *A.* A thing that horses feed out of. *Q.* What was the reason they put him there? *A.* Because there was no room in the inn. *Q.* What is an inn? *A.* A place where persons lodge who are travelling, and it is like a public house. *Q.* What do you mean by travelling? *A.* When you go from one place to another; from London into the country, or from the country into London. *Q.* Is any thing else to be understood by travelling? *A.* Yes, we are all travelling. *Q.* What do you mean by being all travelling? *A.* We are all going in a good road, or else in a bad one. *Q.* What do you mean by a good road? *A.* That which leads to heaven. *Q.* What will lead us to heaven? *A.* Praying to God, and endeavouring to keep his commandments, and trying all we can to be good children. *Q.* Can we make ourselves good? *A.* No, we can receive nothing, except it be given us from heaven. *Q.* What is travelling in a bad road? *A.* Being naughty children, and not minding what is said to us; and when we say bad words, or steal any thing, or take God's name in vain. *Q.* Where will this road lead to? *A.* To eternal misery.

Here we usually give a little advice according to circumstances, taking care always to avoid long speeches that will tend to stupify the children.

If they appear tired, we then stop, but if not, they repeat the following hymn, which I shall insert in full, as I believe there is nothing in it that any Christian would object to.

HARK! the skies with music sound;
Heav'nly glory beams around;
Christ is born! the angels sing
Glory to the New-born King

Peace is come, good-will appears,
Sinners, wipe away your tears!
God in human flesh to-day
Humbly in the manger lay.

Shepherds tending flocks by night,
Heard the song, and saw the light;
Took their reeds, and softest strains
Echo'd thro' the happy plains.

Mortals, hail the glorious King!
Richest incense cheerful bring;
Praise and love Emanuel's name,
And his boundless grace proclaim.

The hymn being concluded, we put the following questions to the children.

Q. Who was the new-born king? **A.** Jesus Christ.

Q. Who are sinners? **A.** We, and all men.

Q. What are flocks? **A.** A number of sheep.

Q. What are shepherds? **A.** Those who take care of the sheep.

Q. What are plains? **A.** Where the sheep feed.

Q. Who are mortals? **A.** We are mortals.

Q. Who is the glorious king? **A.** Jesus Christ.

Q. What is meant by Emanuel's name? **A.** Jesus Christ.

Here the teacher can inform the children, that Jesus Christ is called by a variety of names in the Bible, and can repeat them to the children.

he thinks proper; for every correct idea respecting the Saviour which he can instil into their minds will serve as a foundation for other ideas, and he will find that the more ideas the children have, the more ready they will be in answering his questions; for man is a progressive being; his progression is his grand distinction above the brutes.

The Flight into Egypt.

Q. What is this? *A.* A picture of the flight into Egypt. *Q.* What does flight mean? *A.* To go from one place to another as quick as possible. *Q.* Who went into Egypt? *A.* Jesus Christ, with Joseph and Mary. *Q.* What made them go into Egypt? *A.* Because an angel told Joseph, in a dream, to go. *Q.* What was the reason of their going? *A.* For fear of Herod, a king. *Q.* How long did they remain in Egypt? *A.* Until an angel appeared to them again, and told them that Herod was dead.

A Picture of Solomon's Wise Judgment.

Q. What is this? *A.* A picture of Solomon's wise judgment. *Q.* Describe what you mean? *A.* Then came these two women and stood before him. *Q.* Did the women say any thing to the king when they came before him? *A.* Yes; one woman said, O my Lord, I and this woman dwell in one house, and I had a child there, and this woman had a child also, and this woman's child died in the night. *Q.* To whom did the women speak when they said, O my Lord? *A.* To king Solomon. *Q.* What did the woman mean when

she said we dwell in one house? *A.* She meant that they both lived in it. *Q.* Did the woman say any thing more to the king? *A.* Yes; she said the other woman rose at midnight, and took her son from her. *Q.* What is meant by midnight? *A.* Twelve o'clock or the middle of the night. *Q.* What did the other woman say in her defence? *A.* She said the live child was hers, and the other said it is mine; this they spake before the king. *Q.* When the king heard what the women had to say, what did he do? *A.* He said bring me a sword; and they brought a sword before the king. *Q.* Did the king do any thing with the sword? *A.* No; he said divide the child in two, and give half to the one, and half to the other. *Q.* What did the women say to that? *A.* One said, O my Lord, give her the living child, and in no wise slay it; but the other said, let it be neither mine nor thine but divide it. *Q.* What took place next? *A.* The king answered and said, give her the living child, and in no wise slay it, she is the mother thereof. *Q.* What is meant by slaying? *A.* To kill any thing. *Q.* To which woman was the child given? *A.* To the woman that said do not hurt it. *Q.* What is the reason that it was called a wise judgment? *A.* Because Solomon took a wise method to find it out. *Q.* Did the people hear of it? *A.* Yes, all Israel heard of it, and they feared the king, for they saw that the wisdom of God was in him to do judgment. *Q.* What is meant by all Israel? *A.* All the people over whom Solomon was king. *Q.* If we want to know any more about Solomon where can we find it? *A.* In the third chapter of the first book of *Kings*.

THE KING. Now my little children as we have been talking about king Solomon, suppose we talk about our own king; so let me ask you his name?

A. King George the Fourth. *Q.* Why is he called king? *A.* Because he is the head man, and the governor of the Nation. *Q.* What does governor mean? *A.* One that governs the people, the same as you govern and manage us. *Q.* Why does the king wear a crown on his head?

A. To denote that he governs from a principle of wisdom, proceeding from love. *Q.* Why does he hold a sceptre in his hand? *A.* To denote that he is powerful, and that he governs from a principle of truth. *Q.* What is a crown? *A.* A thing made of gold, overlaid with a number of diamonds and precious stones, which are very scarce. *Q.* What is a sceptre? *A.* A thing made of gold, and something like an officer's staff. *Q.* What is an officer? *A.* A person who acts in the king's name, and there are various sorts of officers, naval officers, military officers, and civil officers. *Q.* What is a naval officer? *A.* A person who governs the sailors and tells them what to do. *Q.* What is a military officer? *A.* A person who governs the soldiers and tells them what to do. *Q.* What does a naval officer and his sailors do? *A.* Defend us from our enemies on the sea. *Q.* What does a military officer and his soldiers do? *A.* Defend us from our enemies on land. *Q.* Who do you call enemies? *A.* Persons that wish to hurt us and do us harm. *Q.* What does a civil officer and his men do? *A.* Defend us from our enemies at home. *Q.* What do you

mean by enemies at home? *A.* Thieves, and all bad men and women. *Q.* Have we any other enemies besides these? *A.* Yes, the enemies of our own household, as we may read in the Bible, and they are the worst of all. *Q.* What do you mean by the enemies of our own household? *A.* Our bad thoughts and bad inclinations. *Q.* Who protects and defends us from these? *A.* Almighty God. *Q.* Are there any other kind of officers besides these we have mentioned? *A.* Yes, a great many more, such as the king's ministers, the noblemen and gentlemen in both houses of parliament, and the judges of the land. *Q.* What do the king's ministers do? *A.* Give the king advice when he wants it. *Q.* And what do the noblemen and gentlemen do in both houses of parliament? *A.* Make laws to govern us, protect us, and make us happy. *Q.* After they have made the laws, who do they take them to? *A.* To the king. *Q.* What do they take them to the king for? *A.* To ask him if he will be pleased to approve of them. *Q.* What are laws? *A.* Good rules for the people to go by, the same as we have rules in our school to go by. *Q.* Suppose the people break these good rules, what is the consequence? *A.* They are taken before the judges, and afterwards sent to prison. *Q.* Who takes them before the judge? *A.* A constable, and afterwards he takes them to prison, and there they are locked up and punished. *Q.* Ought we to love the king? *A.* Yes, and respect his officers. *Q.* Do you suppose the king ever prays to God? *A.* Yes, every day. *Q.* What does he pray for? *A.* That God would be pleased to make him a wise and good man, so that he may make all his people happy. *Q.* What do the

Scriptures say about the king? *A.* They say that we are to fear God and honour the king. *Q.* Who was the wisest king? *A.* King Solomon. *Q.* How did he become the wisest king? *A.* He asked God to give him wisdom to govern his kingdom well; and God granted his request. *Q.* Will God give our king wisdom? *A.* Yes, he will give him what is best for him. It says in the Bible if any man lack wisdom let him ask of God, for he giveth to all men liberally, and upbraideth not. *Q.* What is the best book to learn wisdom from? *A.* The Bible.

Picture of the Last Supper.

Q. What is this? *A.* A picture of the Last Supper. *Q.* What do you mean by the last supper? *A.* A sacrament instituted by Jesus Christ himself. *Q.* What do you understand by a sacrament? *A.* There are two sacraments, baptism and the holy supper, and they are both performed in the church. *Q.* We will speak about baptism presently, but as we have the picture of the holy supper before us, let me ask if it is called by any other name? *A.* Yes, it is said that Jesus kept the passover with his disciples, and when the even was come he sat down with them and as they did eat, Jesus took bread, and blessed it and brake it, and gave to his disciples, saying, take, eat, this is my body. *Q.* What took place next? *A.* He took the cup, and when he had given thanks, he gave it them, saying, this is my blood, the blood of the New Testament, which is shed for many. *Q.* Did Jesus command this ceremony to be performed in the church? *A.* Yes, he said in another place, this do in remembrance of me, Luke 22, v. 19. *Q.* What ought

those persons, to remember who do this? *A.* They should remember that Jesus Christ died on the cross to save sinners. *A.* Is any thing else to be understood by the sacrament of the Lord's supper? *A.* Yes, a great deal more. *Q.* Explain some of it. *A.* When they drink the wine they should recollect that they ought to receive the truth of God into their understandings. *Q.* What will be the effect of receiving the truth of God into our understanding? *A.* It will expel or clear out all falsehood. *Q.* What ought they to recollect when they eat the bread? *A.* They should recollect that they receive the love of God into their will and affections. *Q.* What will be the effect of this? *A.* It will drive out all bad passions and evil desires, for it is said, he that eateth my flesh and drinketh my blood dwelleth in me and I in him, John 6, v. 27. *Q.* Is any thing more to be understood by these things? *A.* Much more, which we must endeavour to learn when we get older. *Q.* How will you learn this? *A.* By reading the Bible and going to church.

Christ Baptized by John.

Q. What is this? *A.* A picture of Jesus Christ being baptized by John. *Q.* Did Jesus command baptism to be performed? *A.* Yes; he said, go teach all nations and baptize them in the name of the Father and of the Son and of the Holy Ghost, and as a further proof, Jesus submitted to be baptized himself. *Q.* Describe how this was done. *A.* It is said in the third chapter of John, then cometh Jesus from Gallilee to Jordan unto John, to be baptized of him. *Q.* What is meant by Jordan? *A.* A river in which

Jesus was baptized. *Q.* When they came to the river what took place? *A.* John forbad him, saying, I have need to be baptized by thee, and comest thou to me? *Q.* Who was John? *A.* A disciple of Jesus Christ. *Q.* What did Jesus say when John forbad him? *A.* He said, suffer it to be so now, for thus it becometh us to fulfil all righteousness. *Q.* What next? *A.* He went up straitway out of the water, and the heavens were opened, and he saw the spirit of God descending like a dove, and lighting upon him. *Q.* What is a dove? *A.* A bird, which, from its harmless nature, is considered an emblem or representative of peace.

These, and other questions, we put to the children, always taking care to watch their countenances, and the moment they appear tired we stop, and resume at another opportunity; for I find that one hour's instruction with the children's hearts, or wills, is better than twenty hours instruction when the children are thinking of something else.

To give an account of the whole of the Scripture pictures would nearly fill a volume, and perhaps I have trespassed too much on the reader's time already; suffice it to say, that we have twenty-four of these pictures, all of which are used, besides twelve of Natural History, each picture having a variety of quadrupeds, birds, fishes, and flowers. The first thing we do is to teach the children the names of the different things, then to distinguish them by their forms, and lastly, they are questioned on them as follows:—If the animal is a horse, we put the pointer to it, and say,

What is this? *A.* A picture of a horse. *Q.*

What is the use of the horse? *A.* To draw carts, coaches, waggons, drays, fire-engines, caravans, the plough and harrow, and boats on the canals, and any thing that their masters want them. *Q.* Will they carry as well as draw? *A.* Yes, they will carry a lady or gentleman on their backs, a sack of corn, or paniers, or even little children, but they must not hit them hard, if they do they will fall off their backs; besides it is very cruel to beat them. *Q.* What is the difference between carrying and drawing? *A.* To carry is when they have the whole weight on their backs, but to draw is when they pull any thing along. *Q.* Is there any difference between those horses that carry, and those horses that draw? *A.* Yes; the horses that draw carts, drays, coal-waggons, stage-waggons, and other heavy things, are stouter and much larger, and stronger than those that carry on the saddle, and are called draught horses. *Q.* Where do the draught horses come from? *A.* The largest come from Leicestershire, and some come from Suffolk, which are very strong, and are called Suffolk punches. *Q.* Where do the best saddle horses come from? *A.* They came at first from Arabia, the place in which the camel is so useful; but now it is considered that those are as good which are bred in England. *Q.* What do they call a horse when he is young? *A.* Foal, or a young colt. *Q.* Will he carry and draw while he is young? *A.* Not until he is taught, which is called breaking of him in. *Q.* And when he is broke in, is he very useful? *A.* Yes; and please sir, we hope to be more useful when we are properly taught. *Q.* What do you mean by being properly taught? *A.* When we have as much trouble taken with us as the horses and

dogs have taken with them. *Q.* Why you give me a great deal of trouble, and yet I endeavour to teach you. *A.* Yes, sir, but before infant-schools were established, little children like us were running the streets.* *Q.* But you ought to be good children if you do run the streets. *A.* Please sir, there is nobody to tell us how†, and if the man did not teach the horse, he would not know how to do his work.

Here we observe to the children, that as this animal is so useful to mankind, it should be treated with kindness. And having questioned them as to the difference between a cart and a coach, and satisfied ourselves that they understand the things that are mentioned, we close, by asking them what is the use of the horse after he is dead, to which the children reply, that its flesh is eaten by other animals; (naming them), and that its skin is put into pits, with oak bark, and is called tanning; and that when it is tanned it is called leather; and leather is made into shoes to keep the feet warm and dry, and that we are indebted to the animals for many things that we both eat and wear, and above all to the great God for every thing that we possess. I cannot help thinking that if this plan were more generally adopted, in all schools, we should not have so many persons ascribing every thing to blind chance, when all nature exhibits a God, who guides, protects, and continually preserves the whole.

We also examine the children concerning that ill-treated animal, the ass, and contrast it with the beautiful external appearance of the zebra; taking care to warn the children not to judge of

* This answer was given by a child five years of age.

† This answer was given by a child of six years of age.

things by their outward appearance, which the world in general are too apt to do, but to judge of things by their uses, and of men by their general character and conduct. After having examined the children concerning the animals that are most familiar to us, such as the sheep, the cow, the dog, and others of a similar kind, we proceed to foreign animals, such as the camel, the elephant, the tiger, the lion, &c. &c. In describing the use of the camel and the elephant, there is a fine field to open the understandings of the children, by stating how useful the camel is in the deserts of Arabia; how much it can carry; how long it can go without water; and the reason it can go without water longer than most other animals: how much the elephant can carry; what use it makes of its trunk, &c. All these things will assist the thinking powers of children, and enlarge their understandings, if managed carefully. We also contrast the beautiful appearance of the tiger with its cruel and blood-thirsty disposition, and endeavour to show these men and women in embryo, that it is a dangerous plan to judge of things by appearances, but that there is a more correct way of judging, which forms a part of the business of education. But working people consider that education consists merely in the knowledge of letters, and perhaps, they are not the only persons who think so; at all events, few attempt to go beyond this with young children, for whom I am attempting to legislate. I may observe further, that all those persons who have visited the school, as far as I have been able to collect, have approved of the plan, and I do sincerely hope, that when the British public are made acquainted with the good that is doing, and

is likely to be done, by this mode of teaching infants, that many will come forward and assist in establishing similar schools; not that I wish it to be understood that I hold up the school that I have charge of as a model for all others, no, when men of talent and penetration take up the subject, which I hope they will, we shall no doubt have much more light thrown upon it; which probably will be the means of establishing a system upon truly scientific principles. I have hitherto endeavoured to act as near to nature as possible, without straining the thinking powers of children beyond their capacities; but should any better plan appear, I will most cheerfully (if permitted) adopt it.

With these pictures, the children are highly delighted, and, of their own accord, require an explanation of the subjects. Nay, they will even ask questions that will puzzle the teacher to answer; and although there is in some minds such a natural barrenness, that, like the sands of Arabia, they are never to be cultivated or improved, yet I can safely say, that I never knew a child who did not like the pictures; and as soon as I have done explaining one, it is always, "Please sir, may we learn this? Please teacher, may we learn that?" In short, I find that I am generally tired before the children; for instead of having to apply any magisterial severity, they are petitioning to learn; and this mode of teaching possesses an advantage over every other, because it does not interfere with any religious opinion, there being no body of Christians that I know or ever heard of, who would object to the facts recorded in the Bible, being thus elucidated by pictures. Thus a ground-work may be laid not only of natural

history, but of sacred history also; for the objects being before the children's eyes, they can, in some degree, comprehend them, and store them in their memories. Indeed there is such attraction in pictures, that you can scarcely pass a picture-shop in London, without seeing a number of grown persons around the windows, gazing at them. When pictures were first introduced into the school, the children told their parents; many of whom came and asked permission to see them; and although the plates are very common, I observed a degree of attention and reverence in the parents, scarcely to be expected, and especially from those who could not read.

By this plan, then, the reader will perceive, that the way may be paved, if I may be allowed the expression, almost to insure a desire in the children to read the Bible when they are able, and by their previous knowledge of the many leading facts contained therein, it is to be hoped that most of them will understand what they read, and consequently read day after day with increased delight, until they have acquired such a love, veneration, and esteem for the sacred writings, as all the powers of evil will never be able to eradicate.

It is generally the case, that what we have always with us, becomes so familiar, that we set little store by it; but on being deprived of it for a time, we then set a greater value on it: and I have found this to be the case with the children. If the pictures be exposed all at once, and at all times, then there would be such a multiplicity of objects before the eyes of the children, that their attention would not be fixed by any of *them*; they would look at them all, at first, with

wonder and surprise, but in a short time the pictures would cease to attract notice, and, consequently, the children would think no more of them than they would of the paper that covers the room. To prevent this, and to excite a desire for information, it is always necessary to keep some behind, and to let very few objects appear at one time. When the children understand, in some measure, the subjects before them; these may be replaced by others, and so on successively, until the whole have been seen.

The human mind is susceptible of such an infinite variety, that it is continually seeking for new objects; and even the most beautiful, by being placed before our eyes too frequently, loses almost all its attraction, and ceases to claim our notice. Therefore, although the children are fond of this mode of teaching, unless it be managed with a proper degree of care, with a view to please as well as edify, the children will be cloyed by having too much at once; and whatever good the teacher may wish to do for his little pupils, unless he particularly attend to this part of the subject, he will most certainly defeat his own objects.

I have spoken thus plainly, without the least design to offend any person who may now, or hereafter have the charge of children; I only speak from what I have experienced, but others may have experienced differently; let them follow the plan that they think best; I have no wish to direct any one, for I find great need of direction myself; and if there is but one observation in this work that will tend to throw any additional light on the subject of the education of infant children, or that will be instrumental in

improving the helpless and dangerous condition of the infant poor, and be the means of saving but one poor child, my end will be answered, and I shall be perfectly satisfied. I have no other end in view, than the good of the children who may be placed under my care, and I am satisfied, from the little experience I have had, that if the seeds of piety and virtue are sown early in the infant mind, they will not only prove a defence, but will mature and ripen, and finally triumph over vice and immorality. Let it also be distinctly understood, that I am not finding fault with those well regulated systems of instruction known by the names of the Madras and Lancasterian systems; no, I am only pleading for children under the age of seven years; and I do hope, that the masters of those Institutions will find the children none the worse for being previously trained in an Infant School.—I would here appeal, in particular, to the ladies of England to exert their powerful influence in behalf of these infants, knowing that if they take it in hand, it will prosper.

CHAPTER XIV

ON THE FORMATION OF CHARACTER.

We desire to give a moral constitution to the child instead of a moral custom.

IT is observed by a very celebrated writer, "that the educator's care, above all things, should be, first, to lay in his charge the foundation of religion and virtue." If then this is the first care, how important is it to take the first opportunity of instilling such principles into infant minds, before they are overcharged with principles of an opposite nature. It has likewise been observed, and perhaps, with some truth, "that the human soul is never idle; that if the mind is not occupied with something good, it must needs employ itself about something evil." The chief end and design of an infant school, is to keep the mind employed about what is innocent and useful; and therefore teaching children to read, write, and so on, are regarded as secondary objects. Many have been taught to read and write well, and have had, what is usually called, a good education; but inasmuch as they have not been taught their duty to God, and to each other, they have frequently

launched out into every species of vice, and their education has only served to render them more formidable and dangerous to the rest of the community.

If we inquire the cause why men have been so loose in their principles, and vicious in their conduct, it seems to be, that in the places of education, of all ranks, until lately, too little attention has been paid to religious instruction. "Too many," says Dr. Fuller, "are more careful to bestow wit on their children, rather than virtue, the art of speaking well, rather than doing well;" whereas, their morals ought to be the chief concern; to be prudent, honest, good, and virtuous, are infinitely higher accomplishments, than being learned, rhetorical, metaphysical, or, that which the world usually calls, great scholars and fine gentlemen. A virtuous education for children, is to them a better inheritance, than a great estate: and here I cannot help observing, that much good might be done by establishing Infant Schools in Ireland; ignorance and idleness are the forerunners of much mischief, and it is well known that the lower classes of the Irish people have been much neglected in their education. At a meeting of the "Society for the promotion of Education in Scotland," at which one of the Royal Dukes presided, and who likewise took occasion to eulogize the Society, it was observed, that the effects of it were to be seen in the peaceable conduct of the poor in Scotland. Mr. H. in the course of the evening, said that about 180 years ago, the lower classes in Scotland were in the same ignorant and depraved condition as that in which the corresponding classes of Ireland were now. The only remedy for the evil in Ire-

land was in spreading education amongst them. He had been in three quarters of the globe, and he never was on a spot where he did not find a Scotchman established; but the Scotchman was always found by him in a situation of trust.

We find, that children, even at a very early period, often imbibed vicious principles; while in their cradle they will watch our motions and notice our actions, and be those actions good or bad, they will copy them in their own conduct, as soon as they may be able. How extremely cautious, then, ought we to be in whatever we do or say before children; and how zealous in checking the very first appearance of evil in children. But how can this be done, without taking them out of the streets? will the parents do it? many cannot; the father goes to his daily labour in the morning, before the children are out of bed, and probably does not return until they are in bed again at night. The mother, in many cases, goes out also, because the father's earnings will not support the family; in this case, if they be ever so disposed to instruct their children, they cannot do it; what then is the consequence? the children are intrusted to the care of some girl, whose parents, probably, are still poorer, and who are glad to let her earn something towards her support. I know numbers who go out in this way before they are twelve years old: those children are not qualified to check the first appearance of evil in their little charge: poor things! they have themselves received no education but what they acquired in the streets, and this is readily taught to those under their care, and in general, it consists of deceit, lying, pilfering, and extreme filthiness. The parents are, perhaps,

strangers to all the dangers to which their little ones are exposed; they enquire, when they come home, if the children have been good and quiet, and an answer in the affirmative is always ready. Whatever may have happened during their absence, they will be kept in the dark concerning it, unless they are informed by some neighbour. I have known the children of such persons to be the pest of the whole neighbourhood. What kind of character can be expected from such tuition as this? Is it not a charity to take care of the children of such persons?

There are other children, whose parents work at home, who are as badly off, if not worse; indeed, there are many children in the school, whose fathers are so lost to every principle of duty and humanity, that as soon as they receive their wages, they will go and get drunk, and leave their wives and children starving at home. When they return home, they will curse and swear, and beat both wife and children. I know many of this description, who care not whether or no their children curse and swear, lie and steal, so long as they can enjoy their pot-companions. One family in particular, I know, where there are seven children, two of whom are in the school, and four of them are supported entirely by the exertions of the mother, who has declared to me, that she has not received one shilling from the father for a month together; all the money that he gets, he keeps to himself, and his family may starve and go naked for what he cares. He is not only a great drunkard, but a reprobate, and he beats and ill uses the poor woman besides. Again, I say, what can be expected from the offspring, with

such an example as this before them?—the brutes are far before such men.*

The dreadful effects of such examples are too prevalent in this, as well as in other neighbourhoods; for some children even beat their parents. There is a poor widow, very near the school, who is frequently to be seen with her face dreadfully bruited by blows from her own son; he has been taken before a magistrate, and imprisoned for three months, but it has done him no good, for he beats his mother as much as ever, and the poor woman has it in contemplation to get the miscreant sent out of the country. One Sunday, I actually saw a boy, under twelve years of age, in the street where the school is, take up a large stone to throw at his mother; the boy had done something wrong in the house, and the mother followed him into the street with a small cane, to correct him for it, but he told his mother, that if she dared to approach him, he would knock her down. The mother retired, and the boy went where he pleased. These, and many such scenes, I have frequently witnessed, and I am afraid, that many such characters have been so completely formed, as to be past reformation. So essential is it, in my humble opinion, to embrace the first opportunity of impressing on the infant mind, the principles of

* This man has since been called into the eternal world, where he must give an account of the deeds done in the body. His death was such as might be expected from such a character: he would have given a world for that consolation and serenity which is experienced by the man of piety and virtue. What a dreadful sight to see such a man in his dying moments! And yet his family are more decent, and in every respect much better, than while he was here on earth.

duty and virtue, that if this opportunity be lost, the worst consequences may follow.

The time for the children of the poor to receive instruction, and imbibe good principles, is between the ages of two and eight; for after that period many are sent out to work, or detained at home, for they then become useful to their parents and cannot be sent to school. There are many little girls who, after they have left the infant school go out to work for one shilling a week, and the mothers have declared to me, which I have endeavoured to persuade them to send their children to the National School for at least one year, that they could not do it, for they were so poor, that every shilling was a great help; they have however promised me that they would send them to a Sunday School. This may account, in some measure, for there being so many more boys than girls, in almost every school in London, and shews the great good that has been done by Sunday Schools.* Several little girls who have been in the school, have formed such an attachment to it, that they come and ask leave to play in the school-room, after they have done work, with my own children, and it is no unusual thing to have twelve or fourteen little girls play-

* It is to be observed here, that our children do not come to school on Sundays, but many of them between five and six years old, who have brothers or sisters in the National School, go with them to church, and others of the same age go to a Sunday School in the neighbourhood. In short, I may venture to say, that almost all the children that are able go either to a Sunday School, or to church; but to take them all in a body, at the early age that they are admitted into our school, to any place of worship, and to keep them there for two or three hours, so as to profit them, and not to disturb the congregation, is, according to my view, impracticable.

ing in the school-room, or play-ground, in the summer evenings until dark; sometimes we have as many little boys, but this is considered a very great favour, and on those evenings the girls do not come.

There are fruit trees planted in the play-ground, to which the children will not do the least injury, nor will they touch the fruit. Flowers in pots, such as geraniums, auriculas, and other plants, are placed in the middle of the play-ground, without the least danger of being injured; thus they are taught to respect private property, and encouraged to inquire the names of the different plants and flowers; which I always tell them.

The children are permitted to bring their dinners with them, and there are boxes in the school to put them in. Every child in the school has access to these boxes, for they are never locked, and yet I have never known a child to lose his dinner, or any part thereof, notwithstanding many of the children to my knowledge, have been kept extremely short of food. I have known an instance of a slice of bread and butter being left in the box for several weeks, by some child that could not eat it, but none of the other children would dare to touch it. I have found in the boxes two or three pieces of bread as hard as possible, and as a proof that many were hungry, and that it did not remain there because they could not eat it, but out of pure honesty, I have offered it to some of the children, and they have eaten it in that state. Cold potatoes, pieces of fat, &c. will not be unacceptable to them when given; but sooner than take any thing, without leave, they will actually let it spoil; these are facts that can be proved, and will show, that notwithstanding all

the disadvantages to which poor children are exposed, their character may be so far formed as to produce the effects above described. Would you take a piece of bread out of this box, that did not belong to you? said I to the children one day; no, Sir, replies a little girl of four years old:—why not?—because, says the child, it would be thieving. Well, but suppose no one saw you—Before I could speak another word a number of the children answered—God can see every thing that we do—yes, added another little boy, if you steal a cherry, or a piece of pencil, it is wicked; to be sure, added another, it is wicked to steal any thing.

Questions of this sort have often elicited more than I ever expected; for children generally listen to conversation of this kind with pleasure, if it is not too long, and will often make observations and replies, that will prove beneficial to the teacher, as well as to themselves, and tend greatly to promote the implantation of correct principles in their minds.

Here I will mention one circumstance which happened in the school, to show how necessary it is to teach by example as well as precept. Many of the children were in the habit of bringing marbles, tops, whistles, and other toys, to the school, which often caused much disturbance; for they would play with them instead of attending to their lessons, and I found it necessary to forbid the children from bringing any thing of the kind. And after giving notice two or three times in the school, I told them that if any of them brought such things, they would be taken away from them. In consequence of this, several things fell into my hands which I did not always think of returning,

and among other things a whistle from a little boy. The child asked me for it as he was going home, but having several visitors at the time, I put the child off, telling him not to plague me, and he went home. I had forgotten the circumstance altogether, but it appears the child did not; for some time after, while I was lecturing the children upon the necessity of telling truth, and on the wickedness of stealing, the little fellow approached me, and said, "Please sir, you stole my whistle." "Stole your whistle!" said I, "did I not give it you again?" "No teacher, I asked you for it, and you would not give it to me." I stood self-convicted, being accused in the middle of my lecture, before all the children, and really at a loss to know what excuse to make, for I had mislaid the whistle, and could not return it to the child. I immediately gave the child a halfpenny, and said all I could to persuade the children that it was not my intention to keep it. However I am satisfied that it has done more harm than I shall be able to repair during some time; for if we wish to teach children to be honest, we should never take any thing from them without returning it again. Indeed, persons having charge of children can never be too cautious, and should not on any account whatever break a promise; for experience has taught me that most children have good memories, and if you once promise a thing and do not perform it, they will pay very little attention to what you say afterwards. Children are such excellent imitators, that I have found they will not only imitate the conduct, but even the voice and expression of the countenance, and to establish

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And a great officer, committed to a great task, who has done his duty, and has not been able to prevent a crime, is not to be accounted guilty, whose crime is not the effect of choice, but neglect.

CHAPTER XV.

ON THE INCREASE OF JUVENILE DELINQUENCY.

NECESSITY, that great refuge and excuse for human frailty, breaks through all laws; and he is not to be accounted in fault, whose crime is not the effect of choice, but neglect.

If any thing were wanting to prove the utility, indeed I may say the necessity, of establishing Infant Schools in every part of the kingdom, in addition to what has been said, I might refer to the alarming increase of Juvenile offenders, hundreds of whom carry on schemes that have the most direct tendency to make them, not only as they advance in years very dangerous members of society, but what are termed experienced thieves.

Independent, then, of the good that may be done to them, as individuals, it becomes a public duty on our own account, to take the children of the poor out of the streets, and thus prevent them from falling into the hands of evil and designing persons, who make a living by encouraging the children of the necessitous poor to commit crimes, of the produce of which they themselves take the greatest part.

The younger the children are, the better they suit the purpose of these vile merchants; because, if such children are detected in any dishonest act, they know full well, that few persons would do more than give the child, or children a tap on the head, and send them about their business. Thus the tenth part of the crimes committed by juvenile offenders, never come under public view, because if any person should be robbed by a child, and should detect him, he is silenced by the by-standers, with this remark, 'Oh! he is but a child, let him go this time, perhaps the poor thing has done it from necessity, being in want of bread.' Thus the child is almost sure to escape, and instead of being punished, is not unfrequently rewarded for the adventure, as will be proved, from the following fact:—Having had occasion to walk through Shoreditch, not long ago, I saw a number of persons collected together around a little boy who, it appeared, had stolen a brass weight from a the shop of a greaser. The account that the shopman gave, was as follows: he stated, that three boys came into the shop for half-an-ounce of candid borehound, and that while he was getting down the glass which contained it, one of the boys contrived to purloin the weight in question. Having some suspicion of the boys, from the circumstance of having lost a vast number of brass weights, he kept his eyes upon them, and saw one of them put his hand into a box that was on the counter, and take the largest weight that was in it, and then run out of the shop, followed by the other two boys. The boy that stole it, slipped the weight into the hand of one of the others, and the shopman, having observed this manoeuvre, followed the boy that had the weight, who, being the

youngest of the three, could not run very fast, and finding himself closely pursued, threw away the weight into the road, and when he was taken, he declared that it was not he that took it. The man wished to take the child back to the shop, in order that his master might do with him as he thought proper, but the by-standers actually prevented him; and one man in particular seemed to interest himself much in the boy's behalf, stating that he knew the child very well, and that he had neither father nor mother. The child immediately answered that he had no father or mother, and that he had had no victuals all day: the individual before-mentioned then gave him one penny, and his example was followed by many more, and I think that the boy obtained nearly a shilling. I put several questions to the child, but was checked by this fellow, who told me, that as I had given the child nothing, I had no right to ask so many questions, and after giving me a great deal of abuse, ended by telling me, that if I did not take myself off, he would give me something for myself. Feeling a great desire to sift still further into this mystery, I feigned to withdraw, but kept my eye upon the boy, and followed him for nearly two hours, until I actually saw him join the other two, one of whom I had not seen before, who had a bag with something very heavy in it which I have every reason to believe contained weights, or something which they had obtained in a similar manner. Wishing to ascertain the fact, I approached the boys, who no sooner perceived me, than the little fellow who had been principal actor in the affair, called out, "Nose, Nose," when they all ran down some obscure alley, and followed, but was knocked down, as if by acci-

dent, by two ill-looking fellows, who kept ap-
 plying to me, until the boys got out of the way.
 I cannot help thinking, but that this was an
 organized system of depredation, and that the
 man, who took such an active part at the first,
 was at the bottom of all the business. I should
 be sorry to judge harshly of any person, but
 that individual's conduct was so mysterious
 throughout,—his activity in preventing the boy
 from being taken back to the shop,—his being
 the first to promote a subscription for the boy,—
 and, lastly, his threatening to give me something
 for myself, if I examined the child; all these cir-
 cumstances tend to confirm me in my opinion.
 It is not unfrequently, however, that some of these
 youngsters are brought before the magistrates, as
 may be seen by the following case:—On the 12th
 of July, 1823, a child, only seven years old, was
 brought before the magistrates of Lambeth-street
 office, charged with frequently robbing his mother,
 and in the end, was ordered to be locked up all
 night in the goal; but in the evening, when
 his mother returned, he forced his way out of the
 room, and behaved so violently, that they were
 obliged to iron both his hands and legs. It is
 evident to me, that this child had become in the
 hands of some evil-disposed person, (probably
 unknown to the mother) who had given him a
 course of instruction, and without doubt, had
 begun with him very early. Who would suppose
 that it was necessary, in a country like this, to
 bandage and fetter a child, at such a tender age,
 and how much training must he have previously
 undergone, to have become so exceedingly hard-
 ened, as to hold the magistrates, officers, and even
 his own parent in defiance. This is another proof

of the utility of infant schools. As the mind of a child expands, it searches for new objects of employment, to gratify that mind; this is the time when they fall an easy prey to those who make a business of entrapping them into the paths of dishonesty, and from that to crimes of a deeper die; and who is there amongst us, who would not rather prevent crimes than punish for their commission? I was born in a country, where it seems to be the universal wish to prevent crime, and even after commission, to punish as slightly as may be consistent with justice. One cannot view the exertions of the society for the improvement of prison discipline, without feelings of gratitude to those who take an active part in it. I will make a short extract from one of their reports; to show that due of the acknowledged ends, they have in view, is, the prevention of crime. They state, that, "in the course of their visits to the gaols in the Metropolis, the Committee very frequently meet with destitute boys, who, on their discharge from confinement, literally know not where to lay their heads." To assist such friendless outcasts has been the practice of the society; and to render this relief more efficacious, a temporary refuge has been established for such as are disposed to abandon their vicious courses. This asylum has been instrumental in affording assistance to a considerable number of distressed youths, who, but for this seasonable aid, must have resorted to criminal practices for support. On admission into this establishment, the boys are instructed in school and religious duty, subjected to habits of order and industry, and after a time are placed in situations, which afford a reasonable prospect of their

becoming honest and useful members of society.

To extend these objects, and to render its exertions more widely beneficial, the society solicits, the aid of public benevolence. Its expenses are unavoidably serious, and its funds are at present very low; but it is trusted that pecuniary support will not be withheld, when it is considered, that on the liberality with which this appeal is answered, depends in a great measure the success of the society's objects—the reformation of the vicious, and the prevention of crime.” I do think that if infant schools were to become general in this country, that a great deal of work would be taken off the society's hands; and they would have the pleasure of seeing a number of children grow up, who had been fortunate enough to receive instruction and caution, through the instrumentality of an infant school, at an age when they most require it, who otherwise might have fallen into the society's hands, and have caused them a great deal of trouble. A gentleman, who visited the school, told me, that he had just left Newgate, and that he had been very much surprised at finding so many children there; some of whom were ironed; and on his inquiring the cause of so much severity with children so young, he was told by one of the turnkeys, that it might appear severe, although he could assure the gentleman that he had much more trouble with them than he had with old offenders. This is by no means improbable, for the impressions which had been made upon those children had formed, as it were, a part of their very lives, and probably being the first were the strongest, and sooner than part with them, they would almost part with life itself.

I have made it my business when the school has been over, to walk around the neighbourhood, and make observations, to ascertain, if possible, what good has been done by the school in these walks. I have observed some things very pleasing, such as children playing at keeping a school, with a number of strange children, and observing the same rules and discipline as if they were really at school. I have also seen many children belonging to the school reproving others for saying bad words, or telling an untruth; and upon the whole I have perceived a very great amendment in the conduct and morals of the children, both towards their parents and play-fellows. But I regret to say, that I have seen such scenes as human nature shudders at, and which I cannot here possibly describe. Indeed when I reflect upon what I have seen; upon the bad example which is set before infants, in low neighbourhoods, both by their own parents and by almost all around them;—the open violation of every principle of truth; the blasphemous expressions continually resounding in the ears of children; the awful profanation of the Sabbath; and the total neglect of every thing holy and divine; I am truly astonished that crimes of every description are not more numerous. Let any person take a walk in the neighbourhood of Spitalfields, Bethnal Green, St. Giles's, St. Catherine's, Wapping, or in short, of almost any poor neighbourhood, and he will be constrained to say that the situation of the infant poor is truly pitiable. It is my design to lay before the reader several lamentable instances of juvenile depravity, wherein will be shewn the dreadful dangers that children are exposed to, and which will tend

to solve a query put to me by a person, who visited the school: viz. How can you account for the fact, that since there are so many experienced thieves detected every sessions, and sent out of the country, we cannot perceive any sensible diminution of crime, but that others are always ready to supply their places? Doubtless many causes might be assigned why this is the case. It is my opinion that the principal cause is, that many such characters have imbibed dishonest principles in their infancy both from example and precept; but had they been taken care of when young, I think that many of them might have become valuable members of society.

The first instance that I shall mention, is a crime which I am informed is very prevalent among children:—namely, three or four go together round the different squares, and with an old knife, or some such instrument, wrench off the brass work that goes over the key-holes of the area gates, &c. and sell it at the marine store shops; these boys are said to have sometimes received three or four shillings a day, by this means. Having a desire to be satisfied whether this was actually the case, I have walked around many of the squares in town, and found that not one gate in ten had any brass-work over the key-hole, but I perceived that it had been wrenched off; a small piece of the brass still remaining on many of the gates. I am further informed, that when such children have become adepts in this art, the next step is to take the handles and brass knockers from doors, which is done by taking out the screw with a small screw-driver: these are disposed of in the same manner as the former, and they then progressively

become qualified for stealing brass weights, &c. and very soon become expert thieves.*

* The following fact will show what extensive depredations young children are capable of committing. I have inserted the whole, as it appeared in the public papers :—“ *Union Hall; Shop Lifting*.—Yesterday, two little girls, sisters, very neatly dressed, one nine, and the other seven years of age, were put to the bar, charged by Mr. Cornell, linen-draper, of High street, Newington, with having stolen a piece of printed calico, from the counter of his shop.

“ Mr. Cornell stated the children came to his shop, yesterday morning, and whilst he was engaged with his customers at the further end of the shop, he happened to cast his eyes where the prisoners were, and observed the eldest roll up a large piece of printed calico, and put it into her basket, which her little sister carried: the witness immediately advanced to her, and asked if she had taken any thing from off the counter; but she positively asserted that she had not. However, on searching her basket, the calico was found; together with a piece of muslin, which Mr. Cornell identified, as belonging to him, and to have been taken in the above way. Mr. Allen, questioned the eldest girl about the robbery, but she positively denied as to how, or in what manner the calico and muslin had got into her basket, frequently appealing to her little sister as to the truth of what she declared; when asked if she had ever been charged with any offence, “ O yes, sir, some time back, I was accused of stealing a watch from a house, but I did not do it.” The Magistrate observed, that the father should be made acquainted with the circumstance, and in the mean time, gave the gaoler instructions that the two little delinquents should be taken care of.

“ Hall, the officer, stated that he had information that there was a quantity of goods which had been stolen by the prisoners concealed in a certain desk in the house of the father; and that a great deal of stolen property would, in all probability be found there, if a search-warrant were granted, as the two unfortunate children were believed to be most extensive depredators.

“ Mr. Allen immediately granted the warrant; and Hall, accompanied by Mr. Cornell, proceeded to the residence of the father of the children, who is an auctioneer and appraiser, at 12, Lyon-street, Newington.

It is very dangerous for children to go out with coral necklaces, or with lace caps, for if unpro-

“Hall returned in half an hour with the father in his custody, and produced a great quantity of black silk handkerchiefs, which he had found on the premises; but the desk which had been spoken of by his informers as containing stolen property, he had found quite empty. The father, when questioned by the witness as to whether he had any duplicates of property in his possession, positively denied that fact. At the office he was searched, and about fifty duplicates found in his pockets, most of which were for silk handkerchiefs and shawls. There were also a few rings, for the possession of which the prisoner could not satisfactorily account. He was asked why he had assured the officer he had no duplicates? He replied, that he had not said so; but Mr. Cornell, who was present during the search, declared that the prisoner had most positively declared that he had not a pawnbroker's duplicate in his possession.

“Mr. Watt, linen-draper, of Harper-street, Kent-road, stated, that he attended in consequence of seeing the police reports in the newspapers, describing the two children; he immediately recognized the two little girls as having frequently called at his shop for trifling articles, and added that he had been robbed of a variety of silk handkerchiefs and shawls, and he had no doubt but that the prisoners were the thieves. It was their practice, he said, to go into a shop, and call for a quarter of a yard of muslin, and while the shop-keeper was engaged, the eldest would very dexterously slip whatever article was nearest to her to the little sister, who was trained to the business, and thrust the stolen property into a basket which she always carried for that purpose. Mr. Watt identified the silk handkerchiefs as his property, and said that they had been stolen in the above manner by the prisoners.

“The father was asked where he had got the handkerchiefs? He replied, that he had bought them from a pedlar for half-a-crown a piece at his door. However, his eldest daughter contradicted him by acknowledging that her sister had stolen them from the shop of Mr. Watt. He became dreadfully agitated, and then said—“What could I say? Surely I was not to criminate my own children!”

“Mr. Allen observed, that there was a clear case against

tected they are likely to be robbed of them, and ill treated by boys scarcely ten years old ; this is so common, that three children were robbed in one day, two in the Hackney Road, and one in the Kingsland Road, and a genteel little girl had her ear-rings taken from her ears by three boys, one of whom came behind her and put his hands over her mouth to prevent her crying out, while the other two took her ear-rings.

These are lamentable instances of juvenile depravity, and tend, among other things, to convince me that the principles of honesty, truth, and justice, cannot be sown too early in the human mind. Accordingly if any child in the school deprives another of any thing by force, however trifling the thing may be, even a pin, it is always noticed, and never without a suitable admonition.

I have since learned that the little folks have a nickname for almost every thing. The scutcheons that they steal from off the keyholes are called *porcupines*, brass weights are called *lueys* ; a loaf, a cheese, or any thing that they can lay their hands on, have all their respective names. When they have become proficient in these things, they are permitted to advance a step higher ; for I have been told that they are not suffered to remain long at this work by their tutors, as their next step is

the two children ; but after consulting with the other Magistrates, he was of opinion that the youngest child should be given up into the charge of the parish officers of Newington, as she was too young to go into a prison ; and desired that the other girl should be remanded, in order to have some of the pledged goods produced. The father was committed in default of bail, for receiving stolen goods. The child has since been found guilty. The prosecutor stated that the family consisted of five children, not one of whom could read or write."

to go into some chandler's shop, as sly as possible, and take an opportunity of stealing the till with its contents, there being always some older thief ready to take charge of it, as soon as the child brings it out of the shop, this is called *taking ding*. Many a poor woman has had to lament the loss of her till, with its contents, taken by a child, perhaps, scarcely six years of age. There is always a plan laid down for the child to act upon; should he be detected before he has actual possession of the till, he is instructed to pretend that he has missed his way, and to inquire the way to some street near the spot; or, "Please, ma'am, can you tell me what it is o'clock." The unsuspecting woman, perhaps, with the greatest kindness, shows the child the street he inquires for, and should she leave her shop for only one minute, she is sure to find herself robbed, when she returns, by some of the child's companions. Should he be detected in actual possession of the property, he is instructed to act his part in the most artful manner, by pretending that some man sent him into the shop to take it, who told him that he would give him sixpence to buy cakes. In short, it is impossible to get a knowledge of all the plans laid down by those delinquents for preying upon the public. Suffice it to say, that I have been in much personal danger, to obtain the facts that are here stated.

As an additional proof of the utility of Infant Schools, I will insert one more, which, probably, will scarcely be credited, and had it not been for the spirited conduct of an individual who mustered sufficient courage to prosecute the offender, the case would have been buried in oblivion, like hundreds of others.

"William Hart, an urobin, seven years of age, was indicted for stealing twenty-two shillings in money, numbered, from the person of Mary Conner.

"The prosecutrix stated, that on the day named in the indictment, she took twenty-five shillings to get something out of pledge, but as there was a crowd in Marylebone, assembled to witness a fight, she was induced to join the mob—while standing there she felt something move in her pocket, and putting her hand outside her clothes, she laid hold of what proved to be the hand of the prisoner, which she held until she had given him a slap of the face, and then she let him go—she felt in her pocket, and discovered that only three shillings were left; here a constable took him up, and accused him of robbing her of twenty-two shillings—the prisoner said, 'I have twenty-two shillings in my pocket, but it is my mother's, she gets so drunk, she gives it me to take care of.'

"The officer stated to the same effect, and added that, in a secret pocket in his jacket, he found fourteen shillings and six-pence. It was the practice of gangs of pickpockets to have a child like this to commit the robbery, and hand the plunder to them. Witness went to his parents, who said he had been absent seven weeks, and they would have nothing to do with him.

"Mr. Baron Garrow, in feeling terms, lamented that a child of such tender years should be so depraved. He added—'I suppose, gentlemen, I need only ask you to deliver your verdict.'

"His Lordship then observed that he would consult his learned brother, as to the manner the prisoner should be disposed of. They at length

decided, that although it might seem harsh, the Court would record against him fourteen years' transportation; and no doubt but government would place him in some school, where, if he behaved well, it would not be carried into full effect."

I cannot dismiss this subject without returning thanks to the author of all good, that he should have strengthened the hearts of persons to venture, even their lives, to improve the condition of the prisoners in Newgate and elsewhere, and that females can be found, who will visit those abodes of vice and misery, to ameliorate the condition of their fellow-creatures; this is a lasting honor to their sex, and I trust they will always retain their pre-eminence in endeavouring to do what is really good and useful. But it is acknowledged that prevention is better than cure; how much better is it then to endeavour to sow the seeds of virtue, piety, and holiness in the infant mind, before it imbibe principles of dishonesty, and all the evils attending it! In the former, there are long confirmed habits and preconceived opinions to contend against, but in the latter, there is more pliability of mind, and consequently, more probability of success. It is well known how hard it is to cultivate ground that has been over-run, for many years, with weeds of every sort, whereas if on their first appearance, they had been rooted up, then the good seed might have been sown to advantage, and, according to Scripture language, have produced fruit; some thirty, some sixty, and some an hundred fold.

The inclinations of children are frequently derived, hereditarily, from their parents, and as I have shown elsewhere, what is the conduct of

many persons in the neighbourhood of the school, I trust it will be seen what good may be done, by taking the children out of the streets, before such inclinations be ripened; and thus to nip them in the bud.

By those means, many may be prevented from ever getting into a prison, and the number of those wretched and dangerous characters, it is to be hoped, will be considerably reduced. When once juvenile offenders find their way into those sinks of iniquity there is very little hope of amendment. Indeed, I conceive a prison has not the least terror to many; for it being a place of idleness, it calls forth the evil inclinations of its inmates, and as they have opportunities of indulging those inclinations, it loses all its terror. I heard a boy who had been confined in Newgate, say, that he did not care any thing about it; that his companions supplied him with plenty of victuals, that there was some good fun to be seen there, and that most likely he should soon be there again; which proved too true, for he was shortly after taken up again for stealing two pieces of printed calico, and transported. This will show that there are few who do not become more depraved, and leave that place worse than when they entered it.

Extract from a Morning Paper of the 20th of September, 1824.

“A little boy not more than six years of age, was brought before the Lord Mayor at the Mansion-house, on Saturday, the 18th of September, 1824, having been found in a warehouse, where he had secreted himself for the purpose of thieving. At a late hour on Friday night, a watchman was going his round, when, on trying a warehouse in which there was much valuable property, to see

whether it was safe, he heard the little prisoner cry. The persons who have the care of the warehouse were roused, and the prisoner was taken out: in his fright he acknowledged that a man had taken him from his mother, and induced him, upon a promise of reward, to steal into the warehouse; upon a concerted signal, he was to act as directed by the fellow on the outside; but becoming terrified at being confined so long in the dark, he had cried out and discovered himself. His mother came forward, and received a good character as the wife of a *hard working man*. The Lord Mayor gave her son up to her, with an injunction to act carefully and strictly with him. There was reason to believe, that several considerable robberies had been recently committed by means of children like the prisoner, who stole in and remained concealed until midnight, when they gave admission to robbers. The police should have their eyes upon him."

In conclusion, I will insert part of a speech delivered by Mr. Sergeant Bosanquet, who presided for Mr. Justice Richardson, at the Gloucester Assizes, for April, 1823; of the truths of which I have daily proof: viz. "Gentlemen, I have reason to believe that the offences for trial on this occasion, are rather less than usual at this season, and, to whatever the diminution of crime may be ascribed, I cannot forbear earnestly to press upon your attention, a constant perseverance in two things, which, above all others, are calculated to diminish crime—the first, is an unremitted attention to the education of the children of the poor and of all classes of society, in the principles of true morality and sound religion—the next is the constant and regular employment of such per-

sens as may be sentenced to imprisonment, in such labour as may be adapted to their respective ages and conditions.

"Gentlemen, I believe that these observations may be considered as quite superfluous in this county, and therefore I have taken the liberty of using the word perseverance, because I believe your attention is already strongly drawn to that subject, and it requires no exhortation of mine to induce your attention to it. I am not quite sure whether in the gaol for this city the same means are provided for the employment of those persons sentenced to terms of imprisonment, which are provided in the gaol for the county. Gentlemen, the magistrates for the city are equally desirous of promoting the education of all the poor under their care. I have no doubt, and I do hope and trust, if the means of labour have not been provided in their gaol, that no time will be lost in providing those means by which imprisonment may be made a real punishment, by which offenders may be reformed during their imprisonment, and by which the idle and dissolute may be prevented from any inclination to return there."

CHAPTER XVI

A NUMBER OF FACTS AND ANECDOTES RELATING TO YOUNG CHILDREN.

Facts are stubborn Things. It has been thought by many, that children are incapable of learning anything usefully, as regards the ground-work of their future education, in life, until they have attained the age of five or six years; but experience has proved that these opinions are by no means founded in truth; yet most of the public schools refuse to admit children until they are six or seven years of age. Not that I approve of children at the ages of five or six years being in the same school with children who are ten, twelve, or fourteen; because I know by experience, that very great evils frequently follow from such an indiscriminate mixture, and that the older children frequently push the little ones forward to mischief, and make them as it were, a medium, to accomplish what they may have in view, which they do not like to be seen in themselves, for fear of punishment. And it is not uncommonly so, they teach them to say bad words, and put things into their heads, that they would probably never have thought of, therefore I apprehend they do them

more harm than good. I do not approve of such young children being sent to the same school with those so much older, for these and many more reasons; still I by no means approve of their being in the streets, for are all well know they can receive no good impressions there. Indeed I have heard boys, hardly seven years old, make use of the most abominable expressions in their play. Any person who has been accustomed to walk the streets of London, must have heard many children take the name of the Almighty in vain; seldom or ever mentioning his most holy name, but to confirm some oath. I have seen boys playing at marbles, tops, and other games, who in a dispute arising about some frivolous thing, would call upon the Supreme Being to strike them deaf, dumb, or blind, nay even dead; if what they said was not true; when nevertheless I have been satisfied from having seen the origin of their dispute, that the party using the above expressions has been telling a falsehood; indeed so common is this kind of language in the streets, that few persons notice it. I am inclined to think, that children being accustomed to say such words on every trifling occasion, will, when they grow to riper years, pay very little respect to the sanctity of an oath. This, perhaps, is one of the reasons why we hear of so much perjury in the present day. At all events, little children cannot avoid hearing such expressions, not only from those who are rather older than themselves, but, I am sorry to say, even from their parents. I have had repeated instances of this kind. Many little children, when they first come to school, make use of dreadful expressions, and when I have told them it was wrong, some have said, that

they did not know it was any harm; and others, with the greatest simplicity, have told me, that they had heard their fathers or mothers say the same words. I have had much difficulty in persuading some children that it was wrong, for they very naturally thought, that, if their parents made use of such expressions, they might do the same. Hence the necessity of good example; and did parents generally consider how apt children are to receive impressions, and to copy them, both in their words and actions, they would be more cautious than they are. There are also many parents who make use of very bad expressions themselves, that would correct their children for using the same; and as a proof of this, I will mention one circumstance, out of many others, that have taken place in this school. We have a little girl in the school five years old, who is so fond of the school, that she frequently stops after school hours to play with my children and some others, who chuse to stay in the play-ground, and many of them stop till eight or nine o'clock at night, to which I have no objection, provided their parents approve of it, and they do not get into mischief, as it is Mr. Wilson's wish to keep them out of the streets as much as possible. It happened that some of the children, one day, offended this child; and she called them dreadful names, such as I cannot mention here, but, of course, the other children were terrified at the expressions, and told me of them immediately. I was soon satisfied, that the child was ignorant of the meaning of what she said, and as an example for her conduct, she told me that she heard her father and mother say the same words. I told the child, that notwithstanding her parents might

have made use of such words, it was nothing at all very wicked, and that I could not let her stay another time to play, if she ever again made use of them; and having sent for the mother, I informed her of the expressions the child had used, but did not tell her what the child mentioned relative to her parents, for if I had, she would have beaten the child most unmercifully. The mother, after having heard me relate the circumstance, immediately flew into a violent passion with the child, and declared, that she would skin her alive. (this was her expression,) and I had much difficulty to restrain her from correcting the child in the school. Having pacified her a little, I inquired where the child could have heard such wicked expressions. She said she could not tell. I then told her, I hoped the child did not learn them of her, or her father. To this, she made no answer, but I could perceive that she stood self-convicted, and having said what I considered necessary upon the occasion, I dismissed her, observing that it was useless for ladies and gentlemen to establish schools for the education of the infant poor, if the parents did not assist by setting them a good example.

Here I am happy to observe, the advice I gave her was not thrown away, as I have before known the child guilty of saying a bad word since, and the mother was very thankful, and soon brought me another child of two years and a half old, and said she should be very glad if I would take him to the school, and that she wished a blessing might always attend the gentlemen who supported the institution. She also requested me to take an opportunity of speaking a word or two to her husband, for she was thankful for what had been

said to hear I mention this, to show that many parents, who are in the habit of using bad expressions themselves, do not always wish their children to do the same; in this way, I conceive, that good may not only be done to the children, but likewise to the parents themselves.

Our children are admitted as soon as they can walk, and we have several at eighteen months old, and from that age to six years.

There is a little boy now in the school, whose name I shall omit mentioning, for reasons that will be obvious to the reader; who, soon after he had been admitted into the school, his mother came to me with the following story, and as I made a memorandum of it at the time, I am enabled to give it in her own words:—"You see as how, Sir, this here little fellow is only a little more than four years old, and you see as how, I and his father is obliged to go out at work all day, and I have four of them, and I can't leave nothing in the place for them, they break all my things, and this one thieves like any thing. He took a penny the other day out of a cup on the shelf at the top of the cupboard, and now do you think he done it? why, he put the table near the cupboard door, and on that table a chair, and then got on the top of both of them himself, and took the money. I put eighteen pence in the cup for my rent, and I just pop't home to give the children their dinners, when I saw my lord upon the table and chair, and I ax'd him what he was doing, and he said, nothing, mother; but I thought he was up to no good, so I looked at the rent, when, instead of finding eighteen pence, there was four pence gone. I searched him, and found a penny in his pocket, and the others said as how

he gave them some not to talk. Now, you see, Sir, this is a shocking thing, and I'd sooner see them all lie dead in the house, rather than see them come to a bad end, so I bought this here rod, and I mean to give him a good hiding before all the children, and I think as how, if any thing will shame him out of it, that will. I gives them all a belly full of victuals when we are both in work, and I'll be the death of them if they steal."

After this relation I kept a strict eye upon this child, and three or four days afterwards the children detected him opening my desk and taking halfpence out of it. The children informed me that he had been at the desk, and while they were bringing him up to me the halfpence dropped out of his hand; I detected him in many other very bad actions, but have reason to hope, that by suitable discipline and instruction he is effectually cured.

I recollect, a short time ago, observing two little children, very near the school where I lived, in close conversation, and from their frequently looking at a fruit-stall that was near at hand, I felt inclined to watch them, having previously heard from some of the children in the school, that they had frequently seen children in the neighbourhood steal oysters, and different things. I accordingly placed myself in a convenient situation, and I had not long to wait, for the moment they saw there was no one passing, they went up to the stall, the eldest walking alongside the other, apparently to prevent his being seen, whilst the little one snatched an orange, and conveyed it under his pinafore, with all the dexterity of an experienced thief. Will it be believed that the youngest of these children was not found guilty,

and the eldest, apparently, not above five and, from what I saw, I had good reason to believe it was not the first time these children had been guilty of stealing, though perhaps unknown to their parents, as I have subsequently found to be the case in other instances. There is another little boy in the school, as fine a child as can be seen, whose mother keeps a little shop, but who could not prevail upon him to go to school, because some woman had threatened to put him into the black hole; therefore she was obliged to keep him at home. The mother stated to me that she could not always keep him in doors, therefore she wished to have him admitted into the infant school, as she had heard that the children were very happy and fond of the school, and observed, "perhaps my child may like to come to your school." The child was admitted, and liked the school very well, but I was surprised to find that he frequently brought money with him, as much as threepence at a time. On questioning the child how he came by it, he always said that his mother gave it to him, and I thought there was no reason to doubt the child's word, for there was something so prepossessing in his appearance, that, at that time, I could not doubt the truth of his story. But finding that the child spent a great deal of money in fruit, cakes, &c. and still had some remaining, I found it advisable to see the mother, and to my astonishment found it all a fiction, for she had not given him any, and we were both at a loss to conceive how he obtained it. The child told me, his mother gave it him, and he told his mother that it was given to him at school, but when he was confronted with us both, a true word should be spoken.

was evident, therefore that he had obtained it by some unfair means, and we both determined to suspend our judgment, and to keep a strict eye on him in future. Nothing, however, transpired for some time; I followed him home several times, but saw nothing amiss. At length I received notice from the mother, that she had detected him in taking money out of the till in her little shop. It then came out that there was some boy in the neighbourhood who acted as banker to him, and for every twopence which he received from the child, he was allowed one penny for taking care of it. It seems that the child was afraid to bring any more money to school, on account of being so closely questioned as to where he obtained it, and this, probably, induced him to give more to the boy than he otherwise would have done. Suffice it, however, to say, that both children at length were found out, and the mother declared that the child conducted her to some old boards in the wash-house, and underneath them there was upwards of a shilling, which he had pilfered at various times.

I will add the following case of a little girl, under six years of age, whose mother is dead. This child had been frequently absent from school, and was never at a loss for an excuse for such absence. As none of the children knew where she resided, I sent the eldest boy in the school with her, to ascertain whether her stories were always true, and gave positive instructions to them to make haste back; I saw no more of them for six hours, when the little boy returned, and told me that the girl would not show him where she lived; and that she had taken him so far, that, at length he was determined to leave her, but could

not find his way back sooner. In the evening I went myself, according to the direction I had entered in the admission book, but found that the family were removed, and the persons in the house could not tell me where they were gone to reside. I saw nothing of the child for the five following days, when a woman, who has the care of her and her little brother in arms, came to me to know the reason why the girl came home at such irregular hours, stating that sometimes she came home at half-past eleven, at other times, not till two, and sometimes at three in the afternoon; in short, often an hour after school was over. I told her that the child was frequently absent, and that it was five days since I had seen her. The woman appeared quite surprised, and told me that she had always sent the child to school at the regular time; that when she had come home before the usual time, she said her governess had sent all the children home a little sooner; and if she came home after the time, then she said that there had been some ladies visiting the school, and that the children had been kept for their inspection.

Here I must acknowledge, that I have frequently detained the children a little while after school hours, when we have had visitors; but since it furnishes the children with an excuse for going home late, I think it would be better to discontinue the practice; and have to beg of those ladies and gentlemen who may feel inclined to visit the school and see the children, that they will come between the hours of nine and twelve in the forenoon, or two and four in the afternoon, and have only to observe, that the child I have been speaking of has come to school very regularly since, and I have had no fault to find with her, but she will become as fond of the school as any of the other children.

I could introduce a great number of facts of this description, but as they would be nearly similar, and tend to one and the same end, I shall forbear mentioning any more, except an anecdote or two, of a more pleasing nature; trusting, that as it has been shown that children are very early open to receive wrong impressions, that, therefore many persons, who heretofore thought differently, will now see that it is never too soon to endeavour to teach them what is right. When such young children commit a fault, it is generally passed over by their parents and others, with this observation, "O! he is but a child, and knows no better;" but it may be answered, perhaps, with some propriety, that they never will, unless they are taught; and I have shown, that thousands never have an opportunity of being taught, unless the pious and humane stretch forth their hands and snatch them from the many dangerous impressions by which they are surrounded; and it is evident to me that some more general, some universally comprehensive principle, embracing the happiness of the whole of mankind, taken not as classes of rich and poor, but as sentient beings must be resorted to in this momentous enquiry. A little boy, the subject of the following anecdote, being six years of age, and forward in his learning, I considered him fit to be sent to another school, and sent word to the parents accordingly. The father came immediately, and said, he hoped I would keep him until he was seven years of age; adding, that he had many reasons for making the request. I told him, that the design of the Institution was to take such children as no other school would admit, and as his child had arrived at the age of six, he would be received into the National School; and

NOTHING TO DO WITH TO YOURS AND TO THE

as we had a number of applications to admit children much younger; I could not grant his request. He then said, "I understand that you make use of pictures in the school, and I have good reason to approve of them; for," said he, "you must know, that I have a large Bible in the house, Matthew Henry's, which was left me by my deceased mother; but like many more, I never looked into it, but kept it merely for show. The child, of course, was forbidden to open it, for fear of its being spoiled: but still he was continually asking me to read in it, and I as continually denied him: indeed I had imbibed many unfavourable impressions concerning this book, and had no inclination to read it, and I was not very anxious that the child should. However, the child was not to be put off, although several times I gave him a box on the ear for worrying me; yet notwithstanding this, the child would frequently ask me to read it, when he thought I was in a good humour; and at last I complied with his wishes. 'Please, father,' said the child, 'will you read about Solomon's wise judgment,' I don't no where to find it, was the reply; 'then,' says the child, 'I will tell you; it is in the third chapter of the first book of Kings.' I looked as the child directed, and found it and read it to him. Having done so, I was about to shut up the book; which the child perceiving, says, 'now, please, father, will you read about Lazarus raised from the dead;' which was done; and in short, says the father, 'he kept me at it for at least two hours that night, and completely tired me out, for there was no getting rid of him. The next night he renewed the application, with 'please, father, will you read about Joseph and his brethren,' and he could always tell me where it was to be found. Indeed,

he was not contented with ~~my~~ reading it, but would get me into many difficulties, by asking me to explain that which I knew nothing about; and if I said I could not tell him, he would tell me that I ought to go to church, for his master had told him that that was the place to learn more about it, and added, 'and I will go with you, father.' In short, he told me every picture you had in your school, and kept me so well at it, that I really got into the habit of *reading for myself*, with some degree of delight; this, therefore, is one of the reasons why I wish the child to remain in the school." A short time afterwards, the mother called on me, and told me, that none could be happier than she, for there was so much alteration in her husband for the better, that she could scarcely believe him to be the same man: that instead of being in the skittle-ground, in the evening, spending his money, and getting tipsy, he was reading at home to her and his children, and the money that used to go for gambling, was now going to buy books, with which, in conjunction with the Bible, they were greatly delighted, and afforded both him and them a great deal of pleasure and profit; that her object in calling, was once more to return thanks to Mr. Wilson, and myself, for the great benefit that had accrued to the family through the child being in the Infant School. Here we see that a whole family were made comfortable and called to a sense of religion and duty, by the instrumentality of a child of six years of age; for I have made inquiries, and found that the whole family attend a place of worship, and that their character will bear the strictest investigation. By these means, the conditions of the working classes will be very much improved.

THE BOY AND TRIANGLE.

One day some visitors requested I would call out a class of the children to be examined ; and having so done, I asked the visitors in what they would wish the children to be examined, at the same time stating that they might hear the children examined in Natural History, Scriptural History, Arithmetic, Spelling, Geography, or Geometry. They chose the latter, and I proceeded to examine the children accordingly ; and began with straight lines. Having, as I supposed, continued half an hour in this examination, we were proceeding to enter into particulars respecting triangles ; and having discoursed on the difference between isoceles triangles and scalene triangles, I observed that an acute isoceles triangle had all its angles acute, and proceeded to observe that a right angle scalene triangle had all its angles acute. The children immediately began to laugh, for which I was at a loss to account, and told them of the impropriety of laughing at me. One of the children immediately replied, " Please, sir, do you know what we were laughing at ? " I replied in the negative. " Then, sir," says the boy, " I will tell you. Please, sir, you have made a blunder." I, thinking I had not, proceeded to defend myself, when the children replied, " Please, sir, you convict yourself." I replied, " How so ? " " Why," says the children, " you said a right angle triangle had one

right angle, and that all its angles are acute. If it has one right angle, how can all its angles be acute?" I soon perceived the children were right, and that I was wrong. Here, then, the reader may perceive the fruits of teaching the children to think, inasmuch that children of six years of age and under were able to refute their tutor. If children had been taught to think many years ago, error would have been much easier detected, and its baneful influence would not have had that effect upon society which at this day unfortunately we are obliged to witness.

At another time I was lecturing the children in the gallery on the subject of cruelty to animals; when one of the little children observed, "Please, sir, my big brother catches the poor flies and then sticks a pin through them, and makes them draw the pin along the table." This afforded me an excellent opportunity of appealing to their feelings on the enormity of this offence, and among other things I observed that if the poor fly had been gifted with powers of speech like their own, it probably would have exclaimed, *while dead*, as follows:—"You naughty child, how can you think of torturing me so, is there not room enough in the world for you and me? Did I ever do you any harm? Does it do you any good to put me in such pain? Why do you do it, you are big enough to know better? How would you like a man to run a piece of wire through your body, and make you draw things about, would you not cry at the pain? Go, then, you wicked boy, and learn to leave off such cruel actions." Having finished, one of the children replied, "How can any thing speak if it is dead?" "Why," said I,

"supposing it could speak." "You meant to say, sir, *dying*, instead of *dead*." N. B. I had purposely misused a word, and the children being taught to think, easily detected it.

THE DUTIFUL CHILD; OR, PROMPT OBEDIENCE.

One of the children happened to kick another; the injured party complained to the person who then had the charge of the school, saying, "Please, sir, this boy kicked me." It being time for the children to leave school, the master waved his hand towards the gate through which the children pass, saying, at the same time, "Kick away;" meaning that the complainant was to go home. The complainant returned to the other child, and began kicking him, and received some kicks himself. Mr. Greaves, our secretary, who was present, seeing two children kicking each other, very naturally enquired the reason. "Please, sir," replied the children, "Master told us!" "Master told you," says Mr. Greaves, "that cannot be; I'll ask him." He accordingly enquired into the truth of the affair, and received for answer, "certainly not." "Yes," says the child, "you did, sir. Did not I tell you just now that a boy kicked me?" "Yes," says the master, "you did." "Then, please, sir," says the child, "you told me to go and kick away!" The master immediately recollected he had said so. This fact shews how improper it is to say one thing to a child and mean another. These children were under the

influence of obedience, *and in the light of truth*, and being in that light they could see from no other, and very naturally concluded the master meant what he had said.

THE EFFECTS OF PROMISING WHAT YOU ARE NOT ABLE TO PERFORM.

THE BOY AND THE PAPER BOAT.

One day, when the children were assembled in the gallery, I, having none of their usual lessons at hand, took from my pocket a piece of paper, and promised them that if they would answer me every question I put concerning the paper, I would at last make a paper boat. I proceeded in the following manner:—"What is this?" "What colour?" "What is its use?" "How made?" "What made of?" &c. These questions being answered according to their different views, and having folded it into a variety of forms, and obtained their ideas upon such forms, I proceeded to fulfil my promise of forming it into the shape of a boat, and the children seeing me at a loss, exclaimed, "Please, sir, you can't do it;" which proved a fact, as I had forgotten the plan, and was obliged to make the confession. "Then, sir," rejoined one of the boys, "you should not have promised."

N. B. In the course of my observations I had enjoined the children to make all possible use of their thinking powers, but it appears I had at the *same time* forgotten to make use of my own, and

consequently was betrayed into a promise which I was not able to perform.

The following anecdote will shew how early impressions are made on the infant mind, and the effects such impressions have in the dying moments of a child. A little boy, between the age of five and six years, being extremely ill, prevailed on his mother to ask me to come and see him : the mother called, and stated, that he said he did want to see his master so bad, that he would give any thing if he could see him. The mother likewise said, she should be very much obliged to me if I would come : conceiving that the child would get better after he had seen me. I accordingly went, and on seeing the child, considered that he could not recover. The moment I entered the room, the child attempted to rise, but could not. "Well, my little man," said I, "did you want to see me?" "Yes, sir, I wanted to see you very much," answered the child. "Tell me what you wanted me for." "I wanted to tell you that I cannot come to school again, because I shall die." "Don't say that," said the mother, "you will get better, and then you can go to school again." "No," answered the child, "I shall not get better, I am sure, and I wanted to ask master to let my class sing a hymn over my body, when they put it in the pit-hole." The child, having made me promise that this should be done, observed, "you told me, master, when we used to say the pictures, that the souls of children never die, and do you think I shall go to God?" "You ask me a difficult question, my little boy," said I. "Is it, sir," says the child, "I

am not afraid to die, and I know I shall die." "Well, child, I should not be afraid to change states with you, for if such as you do not go to God, I do not know what will become of such as myself; and from what I know of you, I firmly believe that you will, and all like you; but you know what I used to tell you at school." "Yes, sir, I do; you used to tell me that I should pray to God to assist me to do to others as I would that they should do to me, as the hymn says; and mother knows that I always said my prayers night and morning, and I used to pray for father and mother, master and governess, and every body else." "Yes, my little man, this is part of our duty; we should pray for every one, and I think if God sees it needful, he will answer our prayers, especially when they come from the heart." Here the child attempted to speak, but could not, but waved his hand, in token of gratitude for my having called; and I can truly say, that I never saw so much confidence, resignation, and true dependence on the divine will, manifested by any grown person on a death bed, much less by a child, under the tender age of seven years. I bid the child adieu, and was much impressed with what I had seen. The next day the mother called on me, and informed me that the child had quitted his tenement of clay; and that just before his departure, had said to her, and those around him, that the souls of children never die; it was only the body that died; that he had been told at school, while they were saying the pictures, that the soul went to God, who gave it. The mother said, that these were the last words the child was known to utter. She then repeated the

request, about the children singing a hymn over his gravé, and named the hymn she wished to have sung. The time arrived for the funeral, and the parents of the children who were to sing the hymn, made them very neat and clean, and sent them to school. I sent them to the house, whence the funeral was to proceed, and the undertaker sent word that he could not be troubled with such little creatures, and that unless I attended myself, the children could not go. I told him, I was confident that the children would be no trouble to him, if he only told them to follow the mourners, two and two, and that it was unnecessary for any one to interfere with them further, than shewing them the way back to the school. I thought, however, that I would attend to see how the children behaved, but did not let them see me, until the corpse had arrived at the ground. As soon as I had got to the ground, some of the children saw me, and exclaimed, "there's master;" and several of them stepped out of the ranks to favour me with a bow. When the corpse was put into the ground, the children were arranged around the grave, not one of whom was more than six years of age. One of them gave out the hymn, in the usual way, and then it was sung (according to the opinions of the bystanders) very well. The novelty of the thing caused a great number of persons to collect together; and yet, to their credit, while the children were singing, there was not a whisper to be heard; and when they had finished, the poor people made a collection for the children, on the ground. The minister himself rewarded one or two of them, and they returned well stored with money, cakes, &c. This simple thing was the means of

making the school more known; for I could hear persons inquiring, "Where do these children come from?" "Why, don't you know?" replied others, "from the Infant School, Quaker Street." "Well," answered a third, "I will try to get my children into it; for I should like them to be there of all things. When do they take them in, and how do they get them in." "Why, you must apply on Monday mornings," answered another; and the following Monday, I had no less than forty-nine applications, all of which I was obliged to refuse, because the school was full. Should any persons, therefore, feel disposed to do good, and be possessed of the means, they can have an opportunity of doing so, by establishing another school in the vicinity of Spitalfields.

It is the practice with us, when a child arrives at the age of six, or at most seven years, to draft him to the National School, but should the parents disapprove of their children being sent there, they are at liberty to send them to what school they please.

As many persons have made objections to infant schools, on account (as they supposed) of their weakening the principles of duty between the parents and children, the following statement will shew how much they are deceived, who entertain such an opinion.

The Rev. William Wilson, vicar of Walthamstow, Essex, has a very excellent infant school, at the above place, and having often heard similar objections made, he felt inclined to try whether the objection had any foundation, and accordingly he thought he could not do better than try an experiment on one of the mothers, who resided

the farthest from the school; and it should be observed that some of the children came at least a mile and a half; one of the mothers had brought her children to the school, on a very wet morning, this distance, and brought their dinners with them, as she was accustomed to do, when Mr. Wilson addressed her, nearly as follows:—It is a very wet morning.—*A.* Yes, sir.—It is a long way for you to bring your children this wet morning.—*A.* Yes, sir, it is, but I do not mind that.—They are a long time away from you, and perhaps you do not love them so well as you did when they were always at home with you.—*A.* O, sir, you are very much mistaken, for I love them better than ever.—I thought it possible, (replied Mr. W.) that you might not like them so well.—O dear, sir, like them so well (replied the mother) who can help liking them? and, taking one of them up in her arms, she kissed it, and said—I find, sir, that absence creates *love*; for their being away all day, I like to hear their little prattle at night, and they are so full of what they have heard and seen at school, that it becomes quite entertaining.

From this we see that the objection commonly raised is without the least foundation; but to place the matter beyond all doubt, I was informed by the same gentleman, that he had an idea of establishing a school at the other end of the town, for the convenience of those who lived so far; but the parents of the children begged him not to do it; stating that they were very well satisfied with the present school; and one woman said that she hoped if Mr. W. opened a school next door, he would permit her to take her children to the old school; adding, that she was very well satisfied with the

school, and that she did not wish to remove her children, on any account whatever,

I am quite satisfied, that if the persons who make these objections would visit those institutions, and make themselves acquainted with the facts that are to be there obtained, they would soon see abundant reason to alter their opinion; and, instead of appearing in the character of objectors, they would become cordial promoters of the plan; for it must be admitted, that no person can be in a situation to judge of the merits of a thing which they have never seen, and consequently can know nothing at all about. Many persons of the latter class have acknowledged their mistake in plain terms to me, and have confessed how much surprised they have been on witnessing the good effects of the plan.*

THE BOY AND THE SONG.

One day, while I was walking in the play ground, I saw at one end of it about twenty children, apparently arguing a subject, pro. and con.; from the attitude of several of the orators, I judged it was about something that appeared to them of considerable importance. I wished to know the subject of debate, but was satisfied, that if I approached the children it might put an end

* I have since learnt that this same child, in the time of the late floods, came up to his knees in water, to the school, and there dried his shoes and stockings; and further, that he is engaged in teaching 15 children, after school hours, who cannot come to the school. The child in question is only five years of age.

to the matter altogether. Some of the bystanders saw me looking very attentively at the principal actor, and, as I suppose, suggested to the party the propriety of retiring to some other spot, for immediately afterwards they all retired behind a partition, which afforded me an opportunity of distinctly hearing all that passed, without being observed by them. I soon found that the subject of debate was a *song*. It seems that one of the children had brought a song to the school, and some of the monitors had read it, and afterwards decided that it was an improper thing for the child to have in his possession, and one of them had taken it from the owner, and destroyed it; the aggrieved party had complained to some of the other children, who said that it was *thieving* for one child to take any thing from another child, without his consent. The boy, nettled at being called a thief, defended himself by saying that he, as a monitor, had a right to take away from any of his class any thing that was calculated to do them harm; and he, it seems, was backed in this opinion by many others. On the other hand, it was contended that no such right existed, and it was doubtful to me for a considerable time, on which side the strength of argument lay. At last one of the children observed to the following effect:—"You should have taken it to *master*, because he would know if it was bad better than you." This was convincing argument, and, to my great delight, the boy replied—"How much did the song cost?" The reply was, "a halfpenny." "Here, then, take it" says the child, "I had one given me to day, so now remember I have paid you for it; but if you bring any more songs to school I will tell master." This seemed

to give general satisfaction to the whole party, who immediately dispersed to their several amusements. A struggle like this, between the principles of *duty and honesty*, among children so very young, must prove highly interesting to all lovers of children, and exemplifies, beyond a doubt, the immense advantage of early instruction.

homogeneous group of children, and the result of this is a more uniform and efficient training, and a more uniform and efficient result.

CHAPTER XVII.

For the purpose of the present chapter, I shall not attempt to discuss the question of the necessity of exercise, but shall rather attempt to discuss the question of the necessity of training. I shall, however, attempt to discuss the question of the necessity of exercise, and shall, therefore, attempt to discuss the question of the necessity of training.

EXERCISE.

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"Moderate exercise; appetites well governed; and keeping one's self from melancholy and all violent passion and disorder of the mind; do assist, preserve, confirm and finish what nature and complexion at first began." — *CHURCHMAN.*

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As so much has been written on the necessity of proper exercise for children, one would have thought it absolutely unnecessary for me to have noticed the subject; but, "custom, that plague of wise men, and idol of others," is not so easily changed; hence a custom, although it may be quite contrary to reason, must be rigidly adhered to, for no other reason than because it is a custom.

It must, however, be borne in mind, that the training of the rising generation will undergo a thorough revision, and that the legislative body will not think it beneath their notice to attend to this subject. If we examine the treatment of horses, dogs, and other animals, we shall find (strange as it may appear) that there has been more pains bestowed upon them than there has been upon the infant poor. It is not uncommon to see men take horses and dogs out for an airing,

and give them exercise, but it is very uncommon to see a governess or master giving their pupils exercise—I mean the children of the poor. It is true that we may sometimes see the children of boarding-schools taking a little exercise, but not nearly so much as they ought, and when they do, it is turned to no other account than merely for the walk. So much are they rivetted to books, and confined to rooms, that it has never entered the mind of many masters to teach by things instead of books; and yet no one will deny, that the wide world furnishes plenty of lessons, and that many of the objects in nature would prove the best of books, if they were but read—but no, this is not the custom. Give a child a book into his hand, and let him addle his brain over it for two or three hours, and if he does not learn his task, set him down for a *blockhead* *stupid* mind, whether he understands the subject. If he does not learn his task, flog him. No questions allowed by any means. Nothing can be greater impertinence, than for children to desire explanation; let them find it out, as well as they can. This is part of the old system; but still it is argued that this is the best method to cultivate and treat the *languid* mind? May I hope to be extolled when I say, that I think if only one half the pains were taken to *break in* *train*, and *exercise* the infant poor, that is taken with gentlemen's *hounds* and *dogs*, we should very soon sensibly feel the effects. Of all the causes which conspire to render the life of man short and miserable, none has greater influence than the want of proper exercise. Healthy parents, wholesome food, and proper clothing, will avail little where exercise is neglected; sufficient exercise will counterbal-

dance several defects in nursing, but nothing can supply the want of it. It is absolutely necessary to the health, the growth, and the strength of children.

The desire of exercise is coeval with life itself. Were this principle attended to, many diseases might be prevented; but while idleness and sedentary employments prevent two-thirds of mankind from either taking sufficient exercise themselves, or giving it to their children, what have we to expect, but diseases and deformity among their offspring? The rickets, a disease which is very destructive to children, has greatly increased in Britain, since manufactures began to flourish, and people, attracted by the love of gain, left the country to follow sedentary employments in great towns. It is amongst these people that this disease chiefly prevails, and not only deforms, but kills many of their offspring.

The conduct of other young animals shows the propriety of giving exercise to children. Every other animal makes use of its organs of motion as soon as it can, and many of them, when under no necessity of moving in quest of food, cannot be restrained without force. This is evidently the case with the calf, the lamb, and many other young animals. If these creatures were not permitted to frisk about, and take exercise, they would soon die, or become diseased. The same inclination appears very early in the human species; but as they are not able to take exercise themselves, it is the business of their parents and nurses to assist them. Children may be exercised in various ways, and the method we take to excite them is shown in other parts of this work. It is a pity that men should be so careless of the

matter; their negligence is one reason why females know so little of it. Women will ever be desirous to excel in such accomplishments as recommend them to the other sex; but men generally keep at such a distance from even the smallest acquaintance with the affairs of the nursery, that many would reckon it an affront were they supposed to know any thing of them. Not so, however, with the kennel or the stables; a gentleman of the first rank is not ashamed to give directions concerning the management of his dogs or horses, yet would blush were he surprised in performing the same office for that being who is to be the heir of his fortunes, and the future hopes of his country.

Arguments to show the importance of exercise might be drawn from every part of the animal economy; without exercise, the circulation of the blood cannot be properly carried on, nor the different secretions duly performed; without exercise the fluids cannot be properly prepared, nor the solids rendered strong or firm. The action of the heart, the motion of the lungs, and all the vital functions, are greatly assisted by exercise. But to point out the manner in which these effects are produced, would lead us into the economy of the human body, which is not our object. We shall therefore only add, that when exercise is neglected, none of the animal functions can be duly performed; and when this is the case, the whole constitution must go to wreck. A good constitution ought certainly to be our first object in the management of children. It lays a foundation for their being useful and happy in life; and whoever neglects it, not only fails in his duty to his offspring, but to society.

I am sorry to say, that many men have considered it quite beneath their notice, to have any thing to do with infant children, and consequently have permitted their children to be sent to what is called schools, and there to be placed on seats for hours, under the care of some person, who, in many cases, is no more fit to teach and instruct children, than I am fit to be a monarch. If any man will take his children into his garden or fields, and encourage them to ask questions on the glories, works, and first great Cause of nature, he will soon find out the importance of the thing, and the necessity of his own mind being well cultivated, to be enabled to answer their questions. Whatever men may think of this subject, they will find, ultimately, that the rising generation have never had a fair chance of becoming wise; because they have not had proper exercise, either for their minds or bodies.

While this is the case, let us not complain of weak and thoughtless children, or of weak and thoughtless servants; for the former owe it to the neglect of their parents and the public; and the latter to their not having been taught to think at all—and yet those very persons that object to the education of the poor are the first to complain of thoughtless servants.

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CHAPTER XVIII.

THINKING. I have said a few words in the preceding chapter on the necessity of proper bodily exercise for children, it may not be amiss to make some remarks on the subject of mental exercise. Now, thinking, like every thing else, may be abused, and therefore there is the greater necessity for choosing masters for infant schools, possessing some degree of talent, and who are, in some measure, acquainted with the human mind; otherwise they may do that which was never intended, and thereby abuse the best of powers. For instance, intense thinking is so destructive to health, that few instances can be produced of studious persons who are strong and healthy. Hard study always implies a sedentary life; and when intense thinking is joined to the want of exercise, the consequences must be bad. We have frequently known, even a few months of close application to study ruin an excellent constitution, by inducing a train of nervous complaints, which could never be removed. Man is evidently not formed for con-

"The mind ought sometimes to be diverted, that it may return to thinking the better." — Dr. Ferrius.

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tinual thought, any more than for continual action, and would as soon be worn out by the one, as by the other. So great is the power of the mind over the body, that by its influence all the vital motions may be accelerated or retarded, to almost any degree.

Thus cheerfulness and mirth quicken the circulation, and promote all the secretions, whereas sadness and profound thought never fail to retard them. Hence it would appear, that even a degree of thoughtlessness is necessary to health. Indeed, the perpetual thinker seldom enjoys either health or spirits; while the person who can hardly be said to think at all, generally enjoys both. Perpetual thinkers, as they are called, seldom think long. In a few years they generally become quite stupid, and exhibit a melancholy proof how readily the greatest blessings may be abused. Thinking, like every thing else, when carried to extreme, becomes injurious, and therefore those who have charge of children must endeavour not to go into the opposite extreme, but allow the children proper recreation, that they may return to thinking the better, and not by endeavouring to do too much, deprive themselves of the power of doing any thing. It will be seen, therefore, that discretion is a very essential quality in a master; for, if instruction be not managed with judgment, the child becomes like a ship without a rudder, or like fancy without judgment, all sail and no ballast. I think that children should not be punished on

any account after having been promised forgiveness; truth being of too great importance to be thus trifled with; and we cannot wonder if it is lightly esteemed by children, after the example is set by their parents. Having had several thousand children pass through my hands, it has furnished me with opportunities of observing the bias of the infant mind, and I must say, that I have not found children so inclined to evil and falsehood as I had heretofore imagined, neither so corrupt as is generally supposed. For if our dealings are fair and honourable with children, we may expect from them much better things. I do believe, when we have ascertained the proper method of treating children, it will be found that they came from the hands of their Creator in a much better state than we generally suppose, and that they are not so prone to vice, cruelty, lying, and many other evils, as is generally believed, and instead of snarling at each other like dogs, I find they will be as kind and good natured to each other as any race of beings on earth; for many of their faults are often committed rather through ignorance than intention. These things, therefore, have convinced me of the necessity and importance of a thorough change in the management of children from first to last; and instead of being almost the last thing thought of by our legislators, it should be the first; and I do hope speedily to have the pleasure of reading an Act framed for the express purpose of protecting, training, and providing for the education and happiness of the infant poor.

CHAPTER XXI.

THE EFFECTS OF PANTOMIME ON CHILDREN.

"Good or bad habits formed in youth generally go on with us through life."

For "Youth with greatest ease will take
Those images which first impressions make."

AS children are such imitative beings, I cannot help making a few observations on the tricks which are usually introduced into our pantomimes. It is well known that the tricks of the clown are intended to form a principal part of the entertainment. It is also equally well known, that pantomime was intended to amuse and instruct children, for which reason they are generally introduced during Christmas holidays. If pantomimes were first intended to amuse and instruct children, they who introduced them have gained their object; but what kind of instruction children have received I shall here attempt to show. I do not recollect to have seen a pantomime myself without pilfering being introduced under every possible form and contrivance, such as shop lifting, picking pockets, &c. &c.— Can it be for a moment supposed that children, after having witnessed these exhibitions, will not

endeavour to put the thing into practice, whenever an opportunity offers, and try whether they can take a handkercher from a gentleman's pocket with the same ease and dexterity as the clown in the play did; or, if unsuccessful in this part of the business, they would most likely try their prowess in carrying off a shoulder of mutton from a Butcher's shop, a loaf from a baker, a few suet dries from a pastry cook, fruiterer, or linen draper. For, having seen the dexterity of the clown, in these cases, they will not be at a loss for methods to accomplish, by sleight of hand, their several purposes. It is my humble opinion, that children cannot go to a better place for instruction in these matters, or to a place more calculated to teach them the art of pilfering to perfection, than to a theatre, when pantomimes are performed. To say that the persons who write and introduce these pieces are in want of sense, is saying what is not true; but I mean to charge them with want of sufficient thought, in not calculating upon the baneful effects of its tendency on the rising generation, for whose amusement it appears they were chiefly produced. Many unfortunate persons, who have heard the sentence of death passed upon them, or who are now suffering under the law, in various ways, have had to lament that the first seeds of vice were sown in their minds while viewing the pilfering tricks of clowns in pantomime. Little as we calculate on the distant effects of this species of amusement on the future character of the rising generation, we first permit their minds to be poisoned, by offering them the draught, and then punish them by law for taking it. Does not the wide world afford variety of materials sufficient for virtuous imitations, without descending to this

which is vicious? The human soul must either ascend or descend, and, whoever expects it to ascend under such exhibitions as I have mentioned, will find themselves greatly deceived. It is much easier to make a pail of pure water foul, than it is to make a pail of foul water pure. It must not be supposed that I wish to sweep off every kind of amusement from the juvenile part of society, but I do wish to sweep off all that part which has a pernicious tendency. The limits which I have prescribed to myself will not allow me to enter more at large into this subject; otherwise I could produce a number of facts which would prove, most unquestionably, the propriety of discontinuing these exhibitions.

A conversation which I lately heard between some boys who were playing at what they call pitch-in-the-hole, will prove the truth of my assertions. "Bill," says one of the boys to the other, "when did you go to the play last?" "On Monday night," was the reply. Q. Did you see the new pantomime?

A. Yes. Q. Well, did you see any lark?

A. Yes, I believe I did too. I saw the clown bone a whole hank of sausages, and put them into his pocket, and then pour the gravy in after them. You would have split your sides with laughing, had you been there. A, B, C, and D, were with me, and they laughed as much as I did. What do you think A, B, did the next night?

A. How should I know? Why, replies the other, he and C, D, boned about two pounds of sausages from a pork shop, and we had them for supper.

This conversation I heard from a window, which looked into a ruinous place where the boys assemble to toss up for money, or pitch at the hole. This fact alone, without recording any more, is

sufficient to shew the evil of which I have been speaking. And I do most sincerely hope that those persons who have any influence over the stage, will use their utmost endeavours speedily to expunge every thing calculated to promote evil inclinations in the souls of children, and vicious habits in the lives of men.---

THE STATE OF A SCHOOL-ROOM, WITH THE
VIEW OF A LECTURE FOR IT.

THE first thing which appears necessary to be
considered, is the state of the school-room, and
the manner in which it is conducted. The first
thing which I observed, was the state of the
room. It was a small room, and the children
were crowded together. The second thing which
I observed, was the manner in which the
children were conducted. They were all
talking and playing, and the teacher was
unable to get any work done. The third
thing which I observed, was the state of the
children. They were all dirty and ragged, and
the teacher was unable to get any work done.
The fourth thing which I observed, was the
state of the teacher. He was a young man,
and he was very much distressed. The fifth
thing which I observed, was the state of the
parents. They were all poor and ignorant, and
they were unable to get any work done. The
sixth thing which I observed, was the state of
the community. It was a very poor and
ignorant community, and it was unable to
get any work done. The seventh thing which
I observed, was the state of the country. It
was a very poor and ignorant country, and
it was unable to get any work done. The
eighth thing which I observed, was the state
of the world. It was a very poor and
ignorant world, and it was unable to get any
work done. The ninth thing which I observed,
was the state of the universe. It was a very
poor and ignorant universe, and it was unable
to get any work done. The tenth thing which
I observed, was the state of the whole of
creation. It was a very poor and ignorant
creation, and it was unable to get any work
done.

and that I should to live all words of wisdom
 And I do most sincerely hope that
 those persons who have any influence over the
 state, will use their utmost endeavours speedily to
 civilize every child, and to promote civil
 relations in the souls of children, and vicious
 habits in the lives of men.

CHAPTER XXI.

DIMENSIONS OF A SCHOOL-ROOM, WITH THE EX- PENCE OF ARTICLES FOR IT.

THE first thing which it appears necessary to mention, is a plot of ground; and I conceive that less than fifty feet wide, and one hundred feet long, would not suffice; but I am of opinion, that if the ground were one hundred and fifty, or two hundred feet long, it would be much better, as this would allow one hundred or one hundred and fifty feet for a play-ground; which is of such importance, that I consider the system would be very defective without it. There should likewise be a room about fifteen feet square, for the purpose of teaching the children in classes, which may be formed at one end of the large room; and indeed this is absolutely necessary. The master and mistress should live on the premises; a small house, containing three or four rooms, would be quite sufficient for them. The reason for their living on the premises is, that the children should be allowed to bring their dinners with them, as this will keep them out of the streets; besides, many of the children who go home to dinner will return in a very short time, and if there be no persons on the premises to take care of them, they will be lost; and not only so, but strange boys will come

in from the streets, and do a great deal of mischief, if anyone bothers to prevent them. The portion of sitting room that I have allowed for each child is twelve inches. The scholars should sit all round the school room, with their backs against the wall. A school according to the plan in the frontispiece, will be found large enough for all the purposes of an infant school; and if persons wish it to be more commodious, they may have it the same length as the plan, but instead of twenty-two feet wide it may be made thirty feet wide; this will hold as many children as ought to be collected together in one place, and as many as any man and woman can possibly teach, to do justice to; if it be any longer, it will be difficult for all the children to hear the master. An oblong building is the cheapest, on account of the roof. Economy has been studied in the plan given, without any thing being added that is unnecessary; of course this is a matter of opinion, and may be acted upon or not, just as it suits those who may choose to build. The master's house, it will be seen, projects a little into the play ground, to afford him an opportunity of seeing the children at play while he is at dinner, and to notice any improper conduct on the part of the children, and of mentioning it when the accounts of the day are made up.

The master's desk should be placed at the end of the school, where the class room is, by this means he will be able to see the faces of all the children, and they can see him, which is extremely necessary, as they may then be governed by a motion of his hand.

With regard to the expense, I have ascertained beyond a doubt, that according to the plan adopted

in Mr. Wilson's school, 300 children may be taken care of, from the age of eighteen months to seven years, and instructed in every thing that such children are capable of learning, for 150*l.* per annum*, which is ten shillings a year for each child. This includes the salary for the master and mistress; the salary for a third person to do the drudgery; coals, slates, cards, and every other thing requisite for the school, except the rent of the premises; I QUESTION WHETHER IT DOES NOT COST THE COUNTRY AS MUCH FOR EVERY TWO INDIVIDUALS THAT ARE TRANSPORTED OUT OF IT. I am informed, that in some of the states of America, there is a law to compel parents to send their children to school, and that schools are accordingly provided by the government, and that this is considered as no hardship by the inhabitants, but rather as a blessing.† This law, however, does not

* It is to be observed, that I am speaking of a free school. In Mr. Wilson's school the children pay nothing; but some persons have wished that the children should pay a penny or two-pence per week; this, of course would considerably diminish the expenditure, and I have no doubt that in country villages, and in decent neighbourhoods, it might be obtained. But in such neighbourhoods as Spitalfields, St. Catherine's, some parts of St. Giles's, Wapping, &c. &c., many of the parents are not able to pay, and many that are, would sooner let their children run the streets, than pay a penny: yet the children of the latter persons are the greatest objects of charity; and it is the children of such persons that chiefly fill our prisons.

† I was informed by the same gentleman, who is an inhabitant of one of the States, that this plan answers so well, and the people so generally approve of it, that the schools have become very rich, by persons leaving them property, and that they had more money than they knew what to do with in that channel; it is to be hoped that when our Transatlantic friends hear of infant schools being approved of in *this* country, they will soon find another channel for the *overplus* money.

take effect, until the children are eight years of
 age; how far such a law would be advisable in
 this country, I will not pretend to say; but if
 crimes in the two countries be compared together,
 it will be found that it is three to one against us.
 Two were cast for death at a late assizes, under
 twelve years of age; and Miles, who was executed,
 was very young; but if all were to be executed
 who had sentence of death passed upon them,
 there would be from fifteen to thirty executed
 every session in London, Middlesex, and Surrey.
 This, I think, would be more than are executed
 in Scotland and America put together; and what
 is most remarkable in Scotland and America, edu-
 cation is more universally diffused and encouraged
 than in any other place on earth. I have thought
 that it might be practicable to establish one or
 two infant schools in every parish in England, by
 imposing a tax of one shilling a year upon every
 family, and every servant in place, (both male and
 female) the family, I should think, would have no
 objection to pay such a trifling sum, if they had
 the privilege of sending their children to school
 for it; and the latter I should conceive would pay
 it cheerfully, knowing that they themselves had
 derived many advantages from similar institutions;
 the rich would not have any objection surely to
 pay so trifling a sum, although they would receive
 no immediate benefit from the plan, otherwise
 than perhaps being saved the expense of imprison-
 ing certain individuals, who, probably, had it not
 been for the good impressions that had been made
 upon them in an infant school, and further main-
 tained in a National, British, or a Sunday school,
 might have committed some crime, even to have
 rendered the former proceeding necessary; and it

should imagine, that there is not a person, possessing the least spark of humanity, who would not rather pay a tax that would tend to prevent a child from falling into danger, than to be compelled to pay a tax for the express purpose of punishing him after he had fallen into it. Perhaps no tax could be imposed but what would be considered unjust by some persons; and yet they would have no objection to reap the benefit arising from it. The only objection I could see to such a plan, would be on the score of religious opinions, for if any attempt were to be made to insist upon the children being taught any particular religious sentiments, or that the schools should be under the superintendence of any individuals of particular religious sentiments, to the exclusion of all others, such an attempt no doubt would be extremely unpopular, and for one should object to the plan; but if these things were to be done upon truly liberal principles, and an opportunity given to both Churchmen and Dissenters to have schools, and schoolmasters, according to their own choice, without any interference on the part of the legislature, as to these particulars, I do think that such a tax, with the generality of well-disposed persons, would be far from being objectionable. With respect to the collection of this tax, that would be an after consideration, but, no doubt, care would be taken to have no useless drones in the concern, and further, that in its collection, the public should be put to the least expense possible. If the poor, generally speaking, could see the propriety, as well as the necessity, of keeping their children out of the streets, where there is nothing but bad example before their eyes, and of sending them to school at the earliest age, there would

be no necessity for a tax, for they would cheerfully come forward and voluntarily throw in their mite; but this is not the case; many of them do not see the danger until it comes upon them, therefore it behoves those who are the guardians of us all, and who are gifted with much clearer perceptions, to endeavour to avert the danger; and where the poor will not do that which would evidently be for the good of themselves as well as of their children, I can see no impropriety in compelling them to do it, provided that the religious scruples of many, before mentioned, are not lost sight of; for we have certainly no right to compel a man to have his child taught that which he deems to be error. No doubt there are many leading truths which might be taught children, to which few persons would object, and these might be taught generally; but where certain points have been subject to controversy, without coming to any final decision, such points might be avoided as a law of compulsion, and left to the majority of those to decide who are most interested therein. I have merely thrown out these suggestions, without wishing them to be acted upon, unless they appear reasonable and proper. I merely give my opinion, the value of which must be estimated by my readers; I can only say, that I would most willingly pay my share of the tax, come when it may; but if never adopted, I shall not feel grieved, so long as the public see the necessity of taking care of children, and forming schools or asylums for their protection. The means by which such a desirable object may be accomplished, can be of little consideration to me; but I thought if I could give any idea that might tend to facilitate it, I was in duty bound so to do.

ARTICLES REQUISITE FOR EVERY INFANT SCHOOL

With the Prices that have been paid for each Article; those, however, vary in different Parts of the Kingdom, but

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Cubes, Geometrical Figures, &c. 6 0 0

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Little Books, &c. 9 10 2

Total £29 10 0

This calculation presupposes that there is a room or barn

already built, without the inside furniture, and also a dwell-

ing house for the master and mistress.

me; but I thought it would be better to furnish it with

to do

PLAY-GROUND.

Since several schools have been lately established without this necessary appendage, I purpose saying a few words on the subject. It appears to me, that without a play-ground, Infant Schools would be little superior to what are termed Dames' Schools, where the children of mechanics are usually sent; especially, as it regards the health of the children; indeed, in some instances, they would be worse, on account of the probability of their having more children than those Dames' Schools.

To have one hundred children, or upwards, in a room, however convenient such room might be in other respects, and not to allow the children proper relaxation and exercise, which they could not have without a play-ground, would materially injure their health, which is a thing, in my humble opinion, of the first importance. I would rather see a school, where they charged two-pence or three-pence per week for each child, having a play-ground, than one where the children had free admission without one; for I think the former institution would do the most good. The play-ground may be compared to the world, where the little children are left to themselves, there it may be seen what effects their education has produced, for if any of the children be fond of fighting and quarrelling, it is there that they will do it, and this gives the master an opportu-

nity of giving them seasonable advice, as to the impropriety of such conduct; whereas, if kept in school (which they must be, if there be no play-ground) then these evil inclinations, with many others, will never manifest themselves until they go into the street, and consequently, the master would have no opportunity of attempting a cure. I have seen many children, who would behave very orderly in the school, but the moment they get into the play-ground they manifest the principle of self-love to such a degree, that they would wish all the rest of the children to be subservient to them, and on some of the children refusing to let them bear rule, would begin to use force, in order to compel them to comply. This is conduct that ought to be checked, and what time can be so proper as the first stages of infancy?

I have had others, who would try every expedient, in order to deprive the weaker and smaller children of their little property, such as marbles, buttons, and the like; and when they have found that force would not do, they would try hypocrisy, and other evil arts, that are but too prevalent, and of which they see too many examples out of school. All these things have taken place in the play-ground, and yet in the school such children have shown no such disposition: consequently, had it not been for the play-ground, they would not have been detected, and these principles would have gone on ripening, until they had become quite familiar to the child, and ever after, perhaps, formed part of its character through life. I am so firmly convinced, from the experience I have had of the utility of a play-ground, from the above reasons, and many

more that might be given, (were I not fearful that they would be too tedious to the reader) that I am the more anxious humbly to recommend that this necessary appendage to an infant school should not be dispensed with. I daily observe, that instead of playing in the streets, where there is scarcely any thing but evil before their eyes, the children will hasten to the school with their bread and butter in their hands, in less than a quarter of an hour after they have left it, knowing that they have an opportunity of playing there the remainder of their dinner time, so that they love the school, and but rarely wish to be anywhere else.

The playground of Mr. Wilson's school is paved with bricks, which I have found to answer very well, as they absorb the rain so quickly that ten minutes after a shower, the place is dry enough for the children to play in; which, perhaps, would not be the case with any other kind of paving. They are placed flat on the ground, but I should prefer them being put edgewise, as they would last many years longer; yet it would take nearly double the number of bricks by being so placed. If it be not paved, the ground will be soft, and the children will make themselves dirty. It should be so managed that the water may be carried off, for, if there are any puddles, the children will get into them. Some persons have recommended a few cart loads of good iron-mould gravel, there being a sort which will bind almost like a rock, if well rolled, but the children are liable to dig holes if it is only gravel; if this is noticed in time it may be prevented; but if they are suffered to dig holes, and no notice be taken of it at first, it will be very difficult to prevent them.

from making a practice of it. If money can be saved, by any plan, perhaps it is as well to notice it; but after having weighed the advantages and disadvantages of graveling, I am of opinion, that bricks are preferable. I should also recommend that fruit trees be planted in the centre of the play-ground, and likewise round the walls, which will delight the children, and teach them to have respect to private property. There should also be a border of flowers round the play-ground, of such sorts as will yield the most fragrance, which will tend to counteract any disagreeable smell that may proceed from the children, and thereby be conducive to their health, as well as to that of those who have the charge of them. They will also afford the teacher an opportunity of giving the children many useful lessons, for the more he teaches by things, and the less he teaches by signs, the better. These things need be no expence to the establishment, except the purchase in the first instance, for they will afford an agreeable occupation for the master before and after school hours, and will prepare him in some measure for the duties of the day; and it will afford him an ample opportunity of instilling a variety of ideas into the minds of the children, and of tracing every thing up to the Great First Cause. I have witnessed the good effects of these things, which makes me desirous of humbly recommending them to others. I prefer the objects of nature themselves, in preference to pictures, where they can be obtained; but the children should not, on any account, be allowed to pluck the fruit or flowers; every thing should be considered as sacred; for the end and design of these things is not only to give them ideas, but to prove their honesty. It

must be a source of great grief to all lovers of children, to see what havoc is made by them in plantations near London; and, perhaps, grown persons are not entirely free from this fault, who are not content with a proper foot-path, but must walk on a man's plantations, pull up that which can be of no use to them, and thereby injure the property of their neighbour. These things ought not to be, nor do I think they would be so common as they are, if they were noticed a little more in the training and education of children. It has been too much the practice with many, to consider that the business of a school consists merely in teaching children their letters, but I am of opinion, that the formation of character is of the greatest importance, not only to the children, but to society at large. How can we account for the strict honesty of the Laplanders, who can leave their property in the woods, and in their huts, without the least fear of it being stolen or injured; while we, with ten times the advantages, cannot consider our property safe, with the aid of locks and bolts, brick walls, and even watchmen besides? There must be some cause for all this, and perhaps the principal one is, the defects in the education of children, and the total neglect of the infant poor, at a time when their first impressions should be taken especial care of; *for conscience, if not lulled into sleep, but rather called into action, will prove stronger than either brick walls, bolts, or locks, and I am satisfied, that I could take the whole of my children into any gentleman's plantation, without their doing the least injury whatever.*

CHAPTER XXII.

ON REWARDS AND PUNISHMENTS.

The magisterial severity of some teachers frightens more knowledge out of children than they can ever whip into them.

As man comes into the world with a propensity to do that which is forbidden, it has been found necessary, at all times, to enact laws to govern him, and even to punish him, when he acts contrary to those laws; and where is the person, who will deny any man a just reward who has done any public act, whereby his fellow-men have been benefitted? Indeed, it is an old, though homely maxim, "That the sweet of labour is the hope of reward." If, then, rewards and punishments are necessary to make men active, and to keep them in order, who are expected to know right from wrong, how can it be expected that children, who come into the world with hereditary propensities to evil, can be governed without some kind of punishment? I am aware that I am not taking the popular side of the question, by becoming an advocate for punishment, but notwithstanding this, I must say, that I do not think any school in England has ever been governed without it; and I think that the many theories ushered into the world, on this subject, have not been exactly acted upon. Indeed it appears to me, that while men continue to be imperfect beings, it is not possible that *either they, or their offspring, can be governed*

without some degree of punishment. I admit that punishment should be administered with prudence, and never employed but as a last resource. I am sorry to say, that it has descended to brutality in some schools, which, perhaps, is one reason why so many persons set their faces against it altogether.

The first thing that appears to me necessary, is to find out, if possible, the real disposition and temper of the child, in order to be able to manage him with good effect. I admit that it is possible to manage some children without corporal punishment, and I have some in the school at this present time, who, I believe, have never been punished, to whom a word will be quite sufficient, and who, if I were only to look displeased, would burst into tears. But I have others quite the reverse; you may talk to them till you are tired, and it would produce no more effect, half an hour afterwards, than if they were not spoken to at all. Indeed children's dispositions and tempers are as various as their faces; no two are alike; consequently what will do for one child will not do for another; hence the impropriety of having any invariable stated mode of punishment. What should we think of a medical man, who would prescribe for every constitution alike? The first thing that he does, is to ascertain the constitution of the patient, and prescribe accordingly; and nothing is more necessary, likewise, for those who have charge of little children, than to ascertain their tempers and dispositions; having done this, as far as possible, should a child offend, they will, in some measure, know how to apply the necessary cure.

To begin with rewards; the monitors are all

lowed each one penny a week : this was allowed by our benevolent founder, Mr. Wilson, at my own request, as I found much difficulty in procuring monitors ; for whatever honors were attached to the office of a monitor, children of five years old could not exactly comprehend ; they could much easier perceive the use of a penny ; and as a proof how much they value the penny a week above all the honors that could be conferred upon them, I have always had a good supply of monitors since the penny a week has been allowed. Before this, it always used to be, " Please, sir, may I sit down, I do not like to be a monitor !" Perhaps I might prevail on some to hold the office a little longer, by explaining to them what an honorary office it was ; but, after all, I found that the penny a week spoke more powerfully than I did, and the children would say to each other, " I like to be a monitor now, for I had a penny last Saturday ; and master says, we are to have a penny per week ; don't you wish you were a monitor ? " " Yes, I do ; and master says, if I be a good boy, I shall be a monitor bye and bye, and then I shall have a penny." I think they richly deserve it. I consider some kind of reward necessary, but what kind of reward, of course, must rest entirely with the promoters of the different schools.

With regard to punishments, they are various, according to the disposition of the child. The only corporal punishment that we inflict, is a pat on the hand, which is of very great service, for I have seen one child bite another's arm, until it has almost made its teeth meet ; I should suppose few persons are prepared to say such a child should not be punished for it. I have seen others

when they first came to school; as soon as their mother has brought them to the door, begin to scream as if they were being punished, while the mother has continued threatening the child, and never putting one threat into execution. The origin of all this noise, has been because the child has demanded a halfpenny, as the condition of coming to school, and the mother, perhaps, has not had one to give him, but has actually been obliged to borrow one, in order to induce him to come in at the school door: thus the child has come off conqueror, and does just as he pleases with the mother. At this time I have made my appearance, to know what all the noise was about, when the mother has entered into a lamentable tale, telling me what trouble she has had with the child, and that he will not come to school without having a halfpenny each time he comes; but the moment the child has seen me, all has been as quiet as possible. I have desired the child to give me the halfpenny, which he has done directly, and I have returned it to the mother, and the child has gone into the school, as good as any child could do. I have had others, who would throw their victuals into the dirt, and then lie down in it themselves, and refuse to rise up, crying, "I will go home; I want to go into the fields; I will have a halfpenny." The mother answered, "Well, my dear, you shall have a halfpenny, if you will stay at school." "No, I want to go and play with Billy or Tommy;" and the mother at length has taken the churl home again, and thus fed his vanity, and nursed his pride, till he has completely mastered her to that degree, that she has been glad to apply to the school again, and beg that I would take him in hand.

I have found it necessary under such circumstances, to enter into a kind of agreement with the mother, that she should not interfere in any respect whatever: that on such conditions, and such only, could the child be admitted; observing, that I should act towards it as if it were my own, but that it must, and should be obedient to me; to which the mother has consented, and the child has been taken in again, and strange to say, in less than a fortnight, has been as good, and behaved as orderly as any child in the school. But I should deem myself guilty of duplicity and deceit, were I to say that such children, in all cases, could be managed without corporal punishment, for it appears to me, that corporal punishment, in moderation, has been the mode of correcting refractory children, from the earliest ages; for it is expressly stated in the Scriptures, "*He that spareth his rod hateth his son, but he that loveth him, chasteneth him betimes;*" and again, "*He that knoweth his Lord's will, and doeth it not, shall be beaten with many stripes.*"*

* The following extract from the "Teacher's Magazine" will shew that corporal punishment, in moderation, is not contrary to the Scriptures, and I hope will prove a sufficient defence for my *pat on the hand*:—

"The arguments of those whose opinions are *against* the question, appear to me to be both puerile and unsound, and directly at variance with the express declarations of Scripture. In matters where the Scriptures are silent, we are allowed to speculate, and to form our own opinions, according to the rules of propriety and common sense. But where the Scriptures exhibit positive injunctions to govern our conduct, we are not at liberty so to act.

"Nothing can be plainer, than that the Sacred Oracles make *corporal* correction an essential ingredient in the system of the religious training of the young. Prov. xxii. 15, "*Foolish-*

There is certainly something very pleasing in the sound, that several hundred infant children may be well managed, kept in good order, and cor-

ness is bound up in the heart of a child, but the rod of correction shall drive it from him." Chap. xix. 18, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Chap. xxiii. 13, 14, "Withhold not correction from the child, for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shall deliver his soul from hell." Chap. xxix. 15—17. "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame. Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul." Chap. xiii. 24, "He that spareth his rod, hateth his son: but he that loveth him chasteneth him betimes." These declarations require no comment; and if they *are* the words of inspiration, to argue and reason against their import must be impious. Moreover, both observation and experience testify that where these injunctions are attended to, and judiciously mixed with pious instruction, the happiest effects are produced; while, on the contrary, where these are neglected, and a system of indulgence and relaxation substituted, we see the most deplorable consequences ensue. And, indeed, what else can we expect, when man departs from the wisdom of God and *leans to his own understanding*.

"We know also that the Divine Administration proceeds according to the same method. It is an evident maxim of Scripture, that correction is the greatest proof of paternal love and regard, for, "whom the Lord loveth he correcteth, even as a father the son in whom he delighteth." The wisdom of man says, the exercise of the rod or the cane excites evil passions in the breast of him who useth it, and alienates the affections of the children. But what says the wisdom of God? "Correct thy son and he shall give thee rest: yea, he shall give delight unto thy soul." But, perhaps, it will be objected, that what is here insisted upon, belongs exclusively to parents, and will not apply to the discipline of Sunday Schools; to which I would answer, that there is no other mode known or acknowledged in Scripture, for the religious training of children, but that given to parents, consequently, those who take upon themselves this charge, sit in the *parents' seat*, and are obliged to observe the same rules."

rected of their bad habits, without punishment. But as I have not been able to attain to that state of perfection in the art of teaching, I shall lay before the reader, what modes of punishment have been adopted in the Spitalfields Infant School, and the success that has attended them.

The first offence deserving of punishment, which I shall notice, is playing the truant, and I trust I may be permitted to state, that notwithstanding the children are so very young, they do frequently, at first, stay away from the school, unknown to their parents; nor is this to be wondered at, when we consider how they have been permitted to range the streets, and get acquainted with other children of similar circumstances to themselves. When this is the case, they cannot be disciplined and brought into order in a moment; it is a work of time, and requires much patience and perseverance to accomplish it effectually. It is well known that when we accustom ourselves to particular company, and form acquaintances, it is no easy matter to give them up; and it is a maxim, that a man is either better or worse, for the company he keeps; just so it is with children, they form very early attachments, and frequently with children, whose parents will not send them to school, and care not where they are, so long as they keep out of their way. Then the consequence will be, that such children will persuade another to accompany them, and of course the child will be absent from school; but as night approaches, the child will begin to think of the consequences, and mention it to his companions, who will instruct him how to deceive both me and his parents, and perhaps bring him through his trouble: this will give him fresh con-

fidence, and finding himself successful, there will be little trouble in persuading him to accompany them a second time. I have had children absent from school, two or three half days in a week, and sometimes whole days, who have brought me such rational and plausible excuses, as completely to put me off my guard; but who have been found out by their parents, from having staid out till seven, or even eight o'clock at night; the parents have applied at the school, to know why I kept the children so late, and have been informed that they had been absent all day. Thus, the whole plot has been developed, and it has been found that the children were sent to school at eight o'clock in the morning, and their dinners given them to eat at school; but instead of coming to school, they have got into company with their older companions, who, in many cases, I have found, are training for every species of vice. Some have been cured of truant-playing, by corporal punishment, when all other means I could devise have failed. Others, by means the most simple, such as causing a child to hold a broom for a given time.

By keeping a strict eye upon them they soon begin to form an attachment with some of their own school-fellows, and ultimately be as fond of their new companions, book, and school, as they were before of their old companions and the streets. I need scarcely observe, how strong are our attachments formed in early years at school; and I doubt not but many who read this, have found a valuable and real friend in a school-fellow, for whom they would do any thing within their power.

There are several children in the school at this

present time, who had contracted some very bad habits, entirely by their being accustomed to run the streets; and one boy in particular, only five years of age, was so frequently absent, and brought such reasonable excuses for his absence, that it was some time before I detected him. I thought it best to see his mother, and therefore sent the boy to tell her that I wished to see her: the boy soon returned, saying, his mother was not at home: the following morning he was absent again, and I sent another boy to know the reason, when the mother waited on me immediately, and assured me that she had sent the child to school. I then produced the slate, which I keep for that purpose, and informed her how many days, and half-days, her child had been absent for the last month; when she again assured me, that she had never kept the child at home a single half-day, nor had he ever told her that I wanted to see her; at the same time observing, that he must have been decoyed away by some of the children in the neighbourhood; and regretting that she could not afford to send him to school before; *adding, that the Infant School was "a blessed institution," and an institution, she thought, much wanted in the neighbourhood.* I need scarcely observe, that both the father and mother lost no time in searching for their child, and after a search of several hours, found him in Spitalfields market, in company with several other children, pretty well stored with apples, &c. which they had, no doubt, stolen from the fruit-baskets that are continually placed there. They brought him to school, and informed me that they had given him a good flogging, which I found to be correct, from the marks that *were on the child*: and they stated, that they had

no doubt but that would cure him. But, however, he was not so soon to be cured, for the very next day he was absent again, and after the parents had tried every expedient they could think of, without success, they delivered him over to me, telling me to do what I thought proper. Having tried every means that I could devise, with as little success, except keeping him at school after school hours, though I had a great disinclination to convert the school into a prison, as my object was, if possible, to cause the children to love the school; and I thought I could not take a more effectual method of causing them to dislike it, than by keeping them, against their will, after school hours. But I at last tried this experiment, with as little success as the others, and was about sending the child out of the school altogether, as incorrigible. But I was unwilling that it should be said, that a child of only five years of age should master us. I at last hit upon an expedient which had the desired effect, and I must say, I was extremely glad to see it, and have to observe that I have never known him absent without leave since, and what is more, he appears to be very fond of the school, and is now a very good child. Is not this, then, a brand plucked from the fire?

I have been advised to dismiss twenty such children rather than retain them by the above means, but if there be more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance, ought not such a feeling to be encouraged on earth? and likewise when it can be done by means, that are not injurious to the orderly, but on the contrary, productive of the best effects; for this child is now in the

National School, with several others, who were as bad, or worse than himself, but, who scarcely ever fail to come and see me when they have a half holiday. Notwithstanding they have been subjected to the objected punishments, the master of the National School tells me, that neither of them have ever been absent without leave, and that he has no fault to find with either of them. I have further to observe, that the moment I perceive any bad effects produced by my method of punishment, that moment they shall be relinquished. I believe, that there is not a child in the school who would not be delighted to carry the broom, if you would call it play; and the other children might laugh as long as they pleased, for he would laugh as hearty as any of them; and as soon as he had done, I should have a dozen applicants, with "Please sir, may I; please sir, may I;" but only change the name, and call it a *punishment*, and I should have no applications whatever, but they would dread it as much as they would a flogging. I am also aware, that this plan of punishment will appear childish and ridiculous; and, perhaps, it would be ridiculous to use it for older children, but with such young children I have found it answer well, and therefore have no wish to dispense with it; however, I shall take care not to encourage the children to ridicule each other while undergoing this or any other punishment, but (as I always have done) encourage them to sympathize and comfort a child as soon as his punishment is over; and I can truly say, that I do not recollect a single instance, when any children have been undergoing the broom punishment, but that some of the others would come and beg him off, with "*please sir, may he sit down now;*" and when

asked the reason why they have wished the little delinquent should be forgiven, they have answered, "may be, sir, he will be a good boy." Well, their request has been complied with, and the culprit forgiven; and what have I seen follow? why, that which has taught me many an important lesson, and has convinced me that *children can operate on each other's mind, and be the means of producing, very often, better effects than adult persons can.* I have seen them clasp the child round the neck, take him by the hand, lead him about the playground, comfort him in every possible way, wipe his eyes with their pinafore; ask him if he was not sorry for what he had done; the answer has been, "Yes;" and they have flown to me—"Master, he says, he is sorry for it, and that he will not steal again." In short they have done that which I could not do, and put me in possession of facts which, otherwise, I could never have known; and so won the child over by kindness, that it has caused the child not only to be fond of them, but equally as fond of his master and the school. To these things I attribute the reclaiming the children I have mentioned; and so far from it being productive of the "*worst effects*," I have found it productive of the best.

The ill effects of expelling children as incorrigible, may be seen in the case of Hartley, who was lately executed; for he confessed before his execution that he had been concerned in several murders, and upwards of two hundred burglaries. We learn by the following account, that he was dismissed from school at nine years of age, and finding himself at full liberty, and there being no school-master who would be troubled with him, he immediately commenced robber.

"Hartley's father formerly kept an inn (Sir John Falstaff,) at Hull, in Yorkshire. He was put to school in that neighbourhood, but his conduct at school was so marked with depravity, and so continually did he play the truant, that he was dismissed as unmanageable. He then, although only nine years of age, began with pilfering and robbing gardens and orchards, till at length his friends were obliged to send him to sea. He soon contrived to run away from the vessel in which he had been placed, and having regained the land, pursued his old habits, and got connected with many of the principal thieves in London, with whom he commenced business regularly as a housebreaker, which was almost always his line of robbery."

Should not every means have been resorted to with this child, before proceeding to the dangerous mode of expulsion? for it is not the whole who need a physician, but those that are sick; and I strongly suspect, that if punishment, in the way of ridicule, had been resorted to, it would have had the desired effect. I can only say, that there never has been a child expelled from the Spitalfields Infant School, as incorrigible, nor do I think that there ever will. In conclusion, I have to observe, that the broom punishment, is only for extraordinary occasions, and I think I am justified in having recourse to any means that are consistent with duty and humanity, rather than turn a child out into the wide world: but I will declare, that I will never have recourse to any means, for the punishment of a refractory child, that I would dislike to be used with one of my own, under similar circumstances; and *I have found in organizing schools in the country, that the children*

there want no punishment at all, because they are not subject to so much bad example.

ON CLEANLINESS.

AS cleanliness is of considerable importance, not only to the children but to those around them, it may not be amiss to take up a little of the reader's time upon this subject, and to state the different plans that have been devised, in order to make the children as clean as possible. For this end, Mr. Wilson caused a trough to be erected, and a pipe to convey the water into it, in order that the children might be kept clean; but before it had been up one month, it was ascertained, that instead of answering the end intended, it had quite a contrary effect, for the children would dabble in the trough, and actually make themselves ten times worse than they were, by wetting themselves from head to foot, which would frequently cause them to take cold, of which the parents would complain. Some would take their children away, and take no notice about it; others would come and give the master, what they called "*a good set down*," and take their children away besides. It was, therefore, thought necessary to forbid the children washing themselves, and it was determined to wash all that came dirty. But it was soon found that the dirty children increased so fast, that it required one person's time to attend to them; besides, it had another bad effect, as it encouraged the parents in laziness, and they would tell me, if I complained of their sending the children to

school dirty, "That, indeed, they had no time to wash their children, there was a trough in the school for that purpose, and the persons who had charge of the school, were paid for it and ought to do it." In consequence of this, the trough was taken away, and it was represented to the parents, that it was their duty to keep their children clean, and that unless they did so they would be sent home to be washed; and that if they persisted in sending them without being washed, there would be no alternative left, but to dismiss the child from the school altogether. This offended some of the high-minded parents, and they took their children out of the school, but they afterwards petitioned to have them readmitted. I mention this, merely to prevent others, who may be concerned in the establishment of an Infant School, from incurring an unnecessary expense, and to show that the parents will value the school equally as well if you make them wash their children, as if you did it for them. The plan that we have acted upon to enforce cleanliness, is as follows:—as soon as the children are assembled in the school, the monitors cause them to hold out their hands, with their heads up; they then inspect their hands and their faces, and all those who are dirty are desired to stand out, to be inspected by the master, who will easily perceive whether they have been washed that morning; if not, they are sent home to be washed, and if the mother has any decent pride in her, she will take care that it shall not often occur. But it may be found, that some have been washed, and have been playing with the dirt, when coming to school, which some children are very apt to do; in this case they have a petition to the

hand, which generally cures them. There is much trouble, at first, to keep the children quite clean; some of their parents are naturally dirty, and in such case the children will partake of the same quality; these children will require more trouble than others, but they will soon acquire cleanly habits, and, with proper management, will become as cleanly as any of the other children. As soon as a child is taken into the school the monitor shews him a certain place, and explains to him, that when he wants to go into the yard, he is to ask him, and he will accompany him there. Of course there are separate accommodations for each sex, and such prudential arrangements made, as the case requires, and which it is unnecessary further to particularize.

ON THE ILL CONSEQUENCES OF FRIGHTENING CHILDREN.

IT is common for many persons to threaten to put children into the black hole, or to call the sweep to take them away in his bag, when they do not behave as they ought; but the ill effects of this mode of proceeding may be perceived by the following fact. There is a child in the school, who has been to one of those initiatory schools, where the children of mechanics are usually sent, called Dames' Schools, which was kept by an elderly woman, who, it seems, had put this child into the coal-hole, and told him, that unless he was a good boy, the black man would come and take him away; this so frightened the child, that he fell into a violent fit, and never afterwards

could bear the sight of this woman. On the mother getting the child admitted into our school, she desired me to be very gentle with him, relating to me all the above story, except, that the child had been in a fit. About a fortnight after the child had been admitted, he came running one day into the school exclaiming, "I'll be a good boy! master! master! I'll be a good boy." As soon as he caught sight of me, he clung round, and grasped me with such violence that I really thought the child was mad; in a few minutes after this, he went off into strong convulsions, and looked such a dreadful spectacle, that I thought nothing less than that the child would die in my arms. In this state he remained for about twenty minutes, and I expected that the child would be carried out of the school a corpse. I sent for the mother, and on her arrival I perceived that she was less alarmed than myself, for she immediately said, that the child was in a fit, and that I had frightened him into it. I could only reply, by telling her that she was mistaken, as the child had only just entered the school, and I was ignorant of the cause of his fright; but several of my little scholars soon set the matter at rest, by stating the particulars of the fright, as they saw it when coming to school. It seems that there was a man passing along the street, who sweeps chimneys with a machine, and just as the little fellow passed him, he called out *sweep*; this so alarmed the child, that he thought the man was going to take him, and thus caused him to act as I have stated. The child, however, getting better, and the mother hearing what the children said, begged my pardon for having accused me *wrongfully*, and then told me the whole parti-

culars of his first fright with the woman and the coal-hole. I have the greatest difficulty imaginable to persuade him, that a sweep is a human being, and that he loves little children as much as other persons. I believe that the child is not quite so terrified at the sight of a sweep as he was, but he still talks something about old "Bogy," and seems almost afraid to stir without company*: this shows how improper it is to confine children by themselves, or to threaten that they shall be taken away in a bag. Many persons continue nervous all their lives through such treatment, and are so materially injured, that they are actually frightened at their own shadow.

It is also productive of much mischief to talk of mysteries, ghosts, and hobgoblins, before children, which many persons are too apt to do. Some deal so much in the marvellous, that I really believe they frighten many children out of their senses. I recollect, that when I was a youth I frequently heard such stories, till I have actually been afraid to look behind me. How many persons are frightened at such a little creature as a gnomie, because the nature of that little creature has not been explained to them in their infancy. Indeed children should have all things shown them, if possible, that they are likely to meet with, and above all, it should be impressed upon their minds, that if they meet with no injury from the living, it is most certain, the dead will never hurt them, and that he who fears God, need have no other fear. It is also common with many persons, to put a disobedient child into a room by himself. I cannot approve of this method, as the child is
 * This child is now in the school, and has not yet been
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frequently frightened into quietness without improving its temper in the least; if it be day-time it is not so bad, but if it be dark the consequences are often serious, and materially injure the constitution of the child.

ON THE DISEASES OF CHILDREN.

IT may, probably, be considered presumption in me, to treat on the diseases of children, as this more properly belongs to the faculty; but let it be observed, that my object is not to pretend to cure the diseases that children are subject to, but only to prevent those which are infectious from spreading. I have found that children between the ages of two and seven years, are subject to the measles, whooping cough, fever, ophthalmia, and the small-pox: this last is very rare, owing to the great encouragement given to vaccination, and were it not for the obstinacy of many of the poor, I believe this disease would be totally extirpated. Since the opening of this school, I have only heard of three children dying of it, and those had never been vaccinated. I always make a point of inquiring, on the admission of a child, whether this operation has been performed; and, if not, I strongly recommend that it should. If the parents speak the truth, I have but few children in the school who have not been vaccinated: this accounts, therefore, for having lost but three children through that disease.

The measles, however, I consider as a very dangerous disorder, and we have lost a great many

children by this disease, besides two of my own. The symptoms I have generally found are as follow; it is preceded with a violent cough, and the child's eyes appear watery; the child will also be sick. As soon as we perceive these symptoms, we immediately send the child home, and desire the parents to keep him at home for a few days, in order to ascertain if the child has the measles, and if so, the child must be prohibited from coming to school until well. This caution is absolutely necessary, as some parents are so careless, that they will send their children when the measles are thick out upon them.

The same may be said with respect to other diseases, for unless the persons who have charge of the school attend to these things, the parents will be glad to get their children out of the way, and will send them with various diseases upon them, without considering the ill-effects that may be produced in the school. Whether such conduct in the parents proceeds from ignorance or not, I am not able to say, but this I know, that I have had many parents offer children for admission, with all the diseases I have mentioned, and who manifested no disposition to inform me of it. The number of children who may be sick, from time to time, may be averaged at from twenty to thirty-five. Out of two hundred and twenty, we have never had less than twenty absent on account of illness, and once or twice, we had as many as fifty. Soon after we first took charge of the school, we found that there were five or six children in the school who had the measles; the consequence was, that it contaminated the whole school, and about eight children died, one of my own being

of that number. This induced me to be very cautious in future, and I make a point of walking round the school twice every day, in order to inspect the children; and since the adoption of this plan, we have not had the measles in the school.

The whooping-cough is known, of course, by the oblong whooping; but I consider it the safest plan to send all children home that have any kind of cough; this will cause the mother to come and inquire the reason why the child is sent home; I then can ascertain from her whether the child has had the whooping-cough or not.

With respect to fever, I generally find the children appear chilly and cold, and not unfrequently they are sick. I do not however feel myself competent to describe the early symptoms of this disorder, but the best way to prevent its gaining ground in the school is to send all the children home who appear the least indisposed, and this will be the most likely way to prevent a fever from getting into the school. As to the ophthalmia, I can describe the symptoms of that disease, having had it myself, together with the whole of my family. It generally comes in the left eye first, and causes a sensation as if something was in the eye, which pricks and shoots, and causes great pain: the white of the eye will appear red, which is usually called bloodshot; this, if not speedily attended to, will cause blindness; I have had several children that have been blind with it for several days. In the morning the patients are not able to unclothe their eyes, for they will be gummed up, and it will be sometime after they are awake before they will be able to disengage the eyelids. As soon as I observe

these appearances, I immediately send the child home, for I have ascertained, beyond a doubt, that the disease is contagious, and if a child be suffered to remain with it in the school, the infection will speedily be spread among all the children.

As children are frequently apt to burn or scald themselves, I will here insert a method for the cure of both; it is very simple, and yet infallible; at least, I have never known it to fail. It is no other than common writing ink; one of my own children burnt its hand dreadfully, and was cured by washing it all over with ink immediately. Several children have burnt their hands against the pipe, that is connected with the stove in the school room, and have all been cured by the same means. One boy, in particular, laid hold of a hot cinder that fell from the fire, and it quite singed his hand; I applied ink to it, and it was cured in a very short time. Let any one, therefore, who may happen to receive a burn, apply ink to it immediately, and he will soon witness the good effects of the application. This is mentioned with no other end than to do good; the author has found it cure himself and numbers around him, and therefore is desirous that it should be generally known.

PLANS TO PREVENT ACCIDENTS AT SCHOOL.

As children are very apt to get into danger, even when at school, it becomes expedient to exercise the utmost vigilance, in order to prevent the possibility of an accident; for where two hundred

children are assembled together, and all at play, the eldest not exceeding seven years of age, it is most certain, that if there be any danger, some will get into it.

All the doors on the premises should be so secured, that the children cannot swing them backwards and forwards, for if they are not, some of the children will get their fingers pinched.

The forms also should be so placed, that the children may not be likely to fall over them. Every thing should be put out of the way, that will be likely to occasion any danger to thoughtless children.

CHAPTER XXIII.

ON THE DANGERS AND TEMPTATIONS TO WHICH CHILDREN ARE EXPOSED BETWEEN THE AGES OF TWO AND SEVEN YEARS.

Take care of children while they are young, and you teach them to take care of themselves when they are older.

I SHALL begin this section by noticing some of the most prominent dangers to which the children of the poor are liable, and hope to be able to convince the unprejudiced mind, that it would be a charity to take charge of the infant poor, and thus preserve them from falling into danger; even leaving the idea of their learning any thing good at school entirely out of the question. There are some persons who seem to have a very great aversion to the poor being instructed at all; and I confess that I have been in company, where I have been more surprised than edified at the conversation on this head; some contending that since the establishment of so many schools in the country, they could not keep a servant, and that many servants idled away their time, in reading novels, instead of attending to their business; and that upon the whole it has made their servants so high-minded, that they can scarcely be spoken to,

and in consequence they have condemned the system of educating the lower orders on this very account. But it appears to me that a man might just as well consider eating and drinking, because there are persons to be found who abuse the former by making gluttons of themselves, and the latter by getting intoxicated. Besides the principle in itself is such a selfish one, that it surprises me how any person should encourage it for a moment; that because a person is poor, he should be deprived of all the means of obtaining knowledge. If, indeed, talent were confined to those in a high sphere of life, there might be some reason for advocating the cause of ignorance: but it must be admitted that many persons of the meanest extraction, and in different countries, have become men of considerable eminence, by having an opportunity given them for the development of their talents and abilities, which otherwise would have been lost to themselves and their country, many of whom have left names behind them which will never be forgotten. But it still remains to be proved that ignorant servants are the best, and until that is done, I trust there will always be found persons, who will advocate the cause of the uneducated poor.

I am not without hopes, that even those persons who disapprove of educating the poor at all, will see the propriety of keeping, if possible, the children of the poor out of danger, and thus contribute to save the lives of many little ones, who would otherwise be lost to their country, by the many accidents that are likely to occur.

I have mentioned before, that the poor are unable to take that care of their children which their tender age requires, on account of their

occupations, and have shewn that it is almost certain, that the children of such persons will learn every species of vice. But there are other kinds of dangers which more immediately affect the body, and are the cause of more accidents than people in general imagine.

It is well known that many poor people are obliged to live in garrets, three or four stories high, with a family of six or seven children; and it frequently happens, that when the children are left by themselves, two or three of them will come tumbling down stairs; some break their backs, others their legs or arms; and to this cause alone, perhaps, may be traced a vast number of cripples that daily appear in our streets. When the poor parents return from their daily labour, they sometimes have the mortification of finding that one, or probably two, of their children, are gone to an hospital; this of course makes them unhappy, and unfits them for going through their daily labour. This dead weight, which is continually on the minds of the parents, is frequently the cause of their being unable to please their employers, and in consequence they are frequently thrown out of work altogether; whereas, if the parents were certain that their children were taken care of, it is most likely that they would proceed to their daily labour cheerfully, and be enabled to give more satisfaction to their employers than they otherwise could do.

It is much to be regretted that those persons who most need employ, should be the last to procure it, for there are so many obstacles thrown in the way of married persons, and especially those with a family, that many are tempted to

deny that they have any children, for fear they should lose their situation.

Indeed it appears to me that it is an additional stimulus to a servant to behave orderly, when he knows that he has a family to look to him for support; and it is a proverb often quoted by the poor, "*That God never sends children without the means of supporting them;*" and I verily believe this to be the fact.

I prefer the more noble method that has been taken by that eminent philanthropist, Mr. Owen, who, instead of throwing obstacles in the way of HIS PEOPLE, does all he can to make them happy; he not only finds employment for the parents, but actually finds persons to take care of their children, for which purpose suitable buildings have been erected, and all other conveniences supplied for educating, and thus training them to become useful members of society.

He has erected a building capable of containing the children of the whole of *his people*, and of course suitable persons to take charge of them. And, as far as I know, Mr. Owen is the first person with whom originated the idea of educating infant children upon an extensive scale.* I am

* It appears by an extract from Mr. Brougham's speech in the House of Commons, that the first Infant School established in England, was by himself and some friends at Brewer's Green, Westminster, but since that period the plan has been considerably improved.

"Mr. Brougham was of opinion the house should be cautious of sanctioning the plan submitted to them, as it might end in disappointment, and indispose the people to such as were really practicable. For himself, he thought the opinions of Mr. Owen unfounded, and differed from many of them altogether. In the details of the plan however there was much deserving of notice, particularly what

not aware, however, that Mr. Owen published any separate system on the management of infant children, for what he said on the subject is so interwoven with the other part of his plan, that it would not be very easy for any one to select a number of rules, so as to be able to form a system capable of being generally adopted for children in any other part of the world.

I have known parents, who, when obliged to go out, have locked their children in a room to prevent them from getting into the street, or falling down stairs, and who have taken, as they imagined, every precaution to protect their children; but the little creatures, perhaps, after fretting and crying for hours at being thus confined, have ventured to get up to the window, in order to see what was passing in the streets, and to gratify their little minds, when one, over-reaching itself, has fallen into the street and been killed on the spot. Numerous cases of this kind are

related to the training of children. He thought a committee ought to be appointed to inquire into that most important branch of the subject. The children were only taken from their parents in the day-time, who, by that means, were enabled to work for their maintenance, and the good habits acquired by the children, had a good effect on the morals of their parents. An experiment on that subject, in which several benevolent individuals had concurred with himself, was then trying, not far from that place, Mr. Owen was a most candid and liberal projector; and on the occasion to which he had alluded, had given one of his own superintendants. The school to which he had before adverted, was on Brewer's Green, Westminster, which was open at all times to those who wished to inquire into the nature of the plan, that he, and his friends had adopted. He should vote for a committee to inquire into what parts of the plan might appear to be practicable, and to separate those from the rest. — *Phil. Statesman, Dec. 17, 1819.*

to be found in the public papers, and hundreds of accidents are not noticed in the papers at all.

I have mentioned in a former part of this work, that many children are burnt to death, or run over, for want of proper care. Astonishing numbers are lost by strolling into the fields, and, falling into ponds and ditches, are drowned. In short, they are surrounded by so many dangers that it becomes a public concern, and speaks to the hearts of all the pious and humane, and calls loudly on them to unite their efforts to rescue this hitherto neglected part of the rising generation from the imminent dangers to which they are exposed.

Having taken the liberty of mentioning the name of Mr. Owen, I take this opportunity of returning my sincere thanks to that gentleman, for having visited the Spitalfields Infant School several times. He has been pleased to express his approbation of the system there pursued, and during these visits has given many useful hints, for which I beg most humbly to thank him; and here I may observe, that I could not have brought the school to its present state, had I not received some assistance. Mr. Wilson has likewise rendered that assistance which he saw necessary, and which has been productive of much good. He likewise visits the school frequently, though with much inconvenience to himself, to inspect it, and give me advice. Suffice it to say, that by the exertions of this gentleman, the neighbourhood has been very much improved, and the school so much respected among the poor, that we have at this time no less than 220 children, the whole of whom have come unsolicited on our part, the parents applying of their own free-will to have their children admitted. Were the pre-

houses sufficiently capacious for containing 300 children, I have not the least doubt but we should soon have that number; and what is more, *the general appearance of the little ones is so much improved, that there is no comparison to be made between them now, and what they were, when the school first opened.*

Let any one picture to himself what would be the state of the infant poor if there were one of two such schools in every parish—their parents would be made perfectly happy, knowing that their children were secure from all evil impressions, and the children themselves would be happy in being associated with children of the same age, exchanging kind feelings with each other to the mutual advantage of the whole;—unkindness of every description banished from their view—their time passing away in innocent and useful recreation, and every opportunity taken for instilling into their infant hearts the sympathy of truth, piety, and virtue, and all that can form the Christian; at an age too, when, like thirsty ground, ever ready to imbibe the dew and rain, they are so thirsting for happiness, and ready to receive all the means you have to offer them for their acceptance.

Had such then been generally the case, how many would have become happy beings and useful servants of the commonwealth; who in consequence of being neglected in their infancy, have spent half their unhappy time in prison, and have caused a great expense at last in being sent out of the country. My pen would fail, were I to attempt describing the hundredth part of the good feelings that might be awakened, were such schools to become general: by this means, will

dispositions would be attacked before they had gained a strong hold, and the number of offenders, instead of increasing, it is to be presumed, would materially diminish. Besides, the children, by being accustomed to affectionate obedience at such an early age, would be far more pliant and easier instructed when they were removed to another school, and in consequence half the drudgery would be taken off the teacher's hands. As I have had much experience from being brought up in London, I am perfectly aware of the evil impressions and dangerous temptations that the children of the poor are liable to fall into; and therefore most solemnly affirm, that nothing in my view would give so much happiness to the community at large, as the taking care of the affections of the infant children of the poor.

I will mention a practice that is very prevalent among the poor, and which does more mischief than people are generally aware of, and that is, sending their children to the pawnbrokers. It is well known that many persons send children, scarcely seven years of age, to these places, with pledges of various sorts, a thing that cannot be too severely condemned. I know an instance of a little boy finding a shawl in the street, who being in the habit of going to the pawnbroker's for his mother, he, instead of taking the shawl home to his parents, actually pawned it, and spent all the money, which might never have been known by his parents, had not the mother found the duplicate in his pocket. It is evident, then, that many parents have no one but themselves to blame, for the misconduct of their children; for had this child not been accustomed to go to such a place for his parents, he would never have

thought of going there for himself; and the shawl most likely would have been carried home to them, which he ought to have done. Indeed there is no knowing, where such a system will end; for if children are suffered to go to such places, they may in time pledge that which does not belong to them; and this is such an easy way of turning any article into money, that we find most young thieves, of both sexes, when apprehended, have a few duplicates about them. Those persons, therefore, who take pledges of children (contrary to the act of parliament) whether they know it or not, ought to be severely reprimanded; for I am persuaded, that such conduct is productive of very great mischief indeed.

Taking children to fairs, is another thing which is also productive of much harm. The first year our school was opened, when there was any fair near London, seventy or eighty children were frequently absent; but the parents have been almost cured of this; for at this present time we have not had above twenty absentees to go to a fair, and several of the children have told me that their parents wished to take them, but they requested to be permitted to go to school instead. Indeed the parents, finding that they can enjoy themselves better without their children, now generally leave them at school.

It is a difficult matter to persuade grown persons of the impropriety of attending fairs, who have been accustomed to it when children; but children are easily persuaded from it; for if they are properly entertained at school, they will not have the least desire to attend fairs.

I shall conclude this section by relating one or two more very bad habits to which children are

addicted, and are perhaps fit subjects for the consideration of the *Mendicity Society*; as it is the object of that society to clear the streets of beggars, it would be well if they would put a stop to those juvenile beggars, many of whom are children of respectable parents, who assemble together to build what they call a grotto, and to the great annoyance of all passengers in the streets, begging for money. However desirous persons may be of encouraging ingenuity in children, I think it is doing them much harm to give them money, in the streets, when they ask for it. Indeed it appears that some of the children have learned the art of begging so well, that they are able to vie with the most experienced beggars. I have witnessed many ladies very much annoyed by children getting before them and asking for money, who would not take an answer when given them, but put their hats up to the ladies' faces, and say, "please, ma'am, remember the grotto," and when they were told by the parties that they had no money to give, would still continue to follow, and be as importunate as any common beggar. However innocent and trifling this may appear to some, I am inclined to believe that such practices tend to evil, for they teach children to be mean, and may cause some of them to chuse begging rather than work. I think that the best way to stop this species of begging is, never to give them any thing. I shall relate a fact which came under my own observation, as a proof that the system is productive of mischief. A foreign gentleman was walking up Old-street-road, and when he came to the corner of one of the streets, he was surrounded by three or four boys, saying, "Please, sir, remember the grotto," or "Go away.

"I will give you none." "Do, pray sir, remember the grotto." "No, I tell you I will give you nothing." "Do, sir, only once a year." At length, I believe, he put something into one of their hats, and thus got rid of them; but he had scarcely gone two hundred yards, before he came to another grotto, and out sallied three more boys, with the same importunate request: he replied, "I will give you nothing; the devil have you and your grotto." The boys still persevered, till the gentleman, having lost all patience, gave one of them a gentle tap to get out of the way, but the boy being on the side of the foot-path fell into the mud, which had been scraped off the road; and in this pickle followed the gentleman, bellowing out, "That man knocked me down in the mud, and I had done nothing to him." In consequence a number of persons soon collected, who insulted the gentleman very much, and he would certainly have been roughly handled; had he not given the boy something as a recompence; he increased his enemies, by calling all the English a set of beggars, and after bestowing various other epithets upon our country, which I cannot name, called a coach, declaring he could not walk the streets in safety.

Those who know what mischief has arisen from very trifling causes, will, of course, perceive the necessity of checking this growing evil; for this man went away with very unfavourable impressions concerning our country, and would, no doubt, prejudice his countrymen against us, and make them suppose we are worse than we are.

Nearly allied to this is, "Pray remember poor Guy Faux;" which not only teaches children the art of begging, but is frequently the means of their becoming dishonest, for I have known

tomb - a place where the dead are buried; a monument or structure marking the site of a grave.

CHAPTER XXIV.

QUALIFICATIONS OF A MASTER AND MISTRESS.

PERHAPS no one has felt his own insufficiency, in any situation, more strongly than I have, since I took charge of the Spitalfields' Infant School, which induces me to make a few observations on the qualifications of a master and mistress. It is a very common idea, that almost any person can educate little children, and that it requires little or no ability; but it will be found, however, that this is a great mistake, for if it be the business of such a person to lay the foundation of religion and virtue in the infant mind, with every grace that can adorn the Christian character, there must be something more done than merely saying a few printed lessons by rotation, without knowing whether the children really understand what they say. How frequently may we find children, ten or twelve years of age, who cannot answer the most simple question, and who nevertheless have been to school for years. Giving the children ideas, is a part of education seldom thought of;

but if we really wish to form the character, and improve the condition of society generally, there must be some attention paid to these things; and I should think that little need be said to prove, that few ideas are given in dames' schools. There may be a few of these schools, where an exception may be made; but generally speaking, where the children of mechanics are usually sent before the age of seven years, no such thing is thought of. The mind of a child is compared, by Mr. Locke, to a sheet of blank paper, and if it is the business of a tutor to inscribe lessons on this mind, and to make it productive, it will require much patience, gentleness, perseverance, self-possession, energy, knowledge of human nature, and above all, piety, to accomplish so great a work.

Whoever, therefore, is in possession of these requisites, may be considered as a fit and proper person to manage an infant school, and whoever has charge of such an institution will find numerous opportunities of displaying each of these qualifications. It would be almost useless to attempt to cure the bad tempers of children, if the master should encourage and manifest such evil tempers in his own conduct; for children are not indifferent to what they see in others, and they much sooner copy evil than good examples: they certainly take notice of all our movements, and consequently the greatest caution is necessary. It would be of little purpose to endeavour to inculcate suitable precepts in the minds of the children, unless they were to see them shine forth in the conduct of the teacher. I shall not easily forget, "*Please, sir, you stole my whistle!*" (See page 139.)

How awkward it would sound, if, when a

teacher was explaining to his pupils the sin of swearing, a child should say, "Please, sir, I heard you swear."

Persons who have charge of children cannot be too circumspect, and certain it is, their character can never be too good, as every trifling fault will be magnified both by parents and children. Indeed the character of a person who has the charge of children is of so much importance, that very often the designs of benevolent persons are frustrated by appointing improper persons to fill such situations. Patience is absolutely indispensable, as it will frequently take the master or mistress a whole hour to investigate a subject that may appear of little or no importance; such as one child accusing another of stealing a trifle, as a plum, a cherry, a button, or any other thing of like value. The complainant and defendant will expect justice done to them by the master or mistress, and in order to do this, much time and trouble will, in some cases, be necessary. Should a hasty conclusion be formed, and the abused be punished for what he has not been guilty of, in such case the child will be sensible that an injury has been done to him, and will feel dissatisfied with his tutors, and consequently will not pay them that respect they ought to have; besides, it will frequently be found, on examination, that the accuser is really the most in fault, and I think I have convinced many children that this has been the case, and they have retired satisfied with my decision; for when a child is satisfied that justice will be done to him, he will open his case freely and boldly, but if he has any idea that justice will not be

done to him, he will keep one half the facts of the case in his own mind, and will not reveal them. I once formed a hasty conclusion in the case of two children, and happened to decide the very reverse to what I ought to have done; the consequence was, that the child endeavoured to do that for himself, which he found I had not done for him, and pleaded his own cause with the opposite party in the play-ground; but finding that he could not prevail on him, and being sensible that he had been wronged, he was so much thurt, that he brought his father the next day, and we reconsidered the case; when it was found, that the child was correct, and that I had decided wrong. Here I found how necessary it was to exercise the utmost patience, in order to enable me to judge rightly, and to convince my little pupils, that I had the greatest desire to do them justice. I compare an Infant School to a little common-wealth, or a world in miniature, the head or governor of which is naturally the master. He will have to act the part of counsel, judge, and jury, and although the children cannot find words to plead their own cause, yet by their looks and gestures, they will convince you they have some internal evidence that you have rightly decided; and it appears to me, that the future conduct of the children in the world, will depend, in a great measure, upon the correctness of the master's decision. One would suppose, to hear the observations of some persons, that mere affirmations would do for masters, and mistresses. By such persons the system is considered as a dry thing, while the persons who are to teach it, have been considered, as secondary objects, and a system

however perfect in itself, will be productive of little good, unless it be committed to persons possessed of some degree of skill. We cannot be too circumspect in the choice of persons unto whom we commit the care and education of the rising generation, for there is something so powerful in virtue and correctness of deportment, that even infants respect it; and this will operate more powerfully on their minds, than many are aware of, for we cannot help respecting virtue, wherever we find it; but vice is detestable at all times. It does not appear necessary to me, that children should be kept under excessive restraint by their tutors; they should rather be encouraged to make their tutor their confidant, for by this means he will become acquainted with many things, the knowledge of which it is essential he should possess both as it regards himself, and, as it regards the welfare of his pupils. If the child be kept under excessive restraint, he will seek some other persons to whom he may open his little mind, and should that person be ill-disposed, the most serious consequences will not unfrequently follow. Let it not be supposed, however, that I am vain enough to believe that I am in possession of the qualifications I have been recommending, for we must all be prepared to fall short of what we aim at; but I trust, I know the source from whence all assistance is derived, and I am taught to believe, that such assistance will not be withheld from those who diligently seek it. I am well aware that I shall have to render an account of my stewardship to the Almighty, for every child that may have been placed under my care, and indeed, I feel that it requires much assistance from above—

"To rear the tender thought;
 To teach the young idea how to shoot;
 To pour the fresh instruction o'er the mind;
 To breathe the enlivening spirit; and to fix
 The generous purpose in the glowing breast."

Let not those, then, who are similarly circum-
 stanced with myself, think that I address them in
 the spirit of arrogance, with a pre-conceived
 opinion of my own sufficiency; I wish that all
 who teach may be more fit for the situation than
 I am. I know many who are an honor to their
 profession, as well as the situation they fill; but I
 am sorry to say, that I think they do not all meet
 with the encouragement they merit. It is not
 always those who do their duty the best, that meet
 with the most encouragement; but there is one
 thing to be said, if a man's conscience does not
 upbraid him, he need not care what the world
 thinks of him; for conscience is a faithful moni-
 tor, and will seldom deceive us, if we attend to
 its dictates.

And in order to qualify ourselves for our situa-
 tions it will do us no harm to attend to the follow-
 ing rules.

- 1st. Never to correct a child in anger.
- 2nd. Never to deprive a child of any thing
 without returning it again.
- 3rd. Never to break a promise.
- 4th. Never to overlook a fault.
- 5th. In all things to set before the chil-
 dren an example worthy of imitation.

These are the rules which I have endeavored to
 follow, and which I hope will be found useful to
 others. I have not thought it necessary to add
 any more, as I believe the above will be found
 sufficient for the purpose.

IF a person has not received what the world calls "a good education," and yet possesses piety, he will be assisted by his heavenly Father where he is deficient; as we find that many of the disciples of our Lord were fishermen. We do not look among this description of persons for literature, and what the world calls learning; and yet cannot be denied, that they exhibited talents of no mean cast, and were gifted, by their divine Master, with such abilities as fitted them for the work he intended they should do. "How mysterious are thy ways, O God; who was ever disappointed that asked of thee in a right spirit? Prosper thy work which is begun in the world, we beseech thee, O Lord; may thy gracious providence so encircle and protect the rising generation, that there may be no more complaining in our streets. Protect them, O Lord, from the many dangers that surround them, as soon as they draw their breath in this vale of tears, and put into the hearts of those who have the means to consider the state of the infant poor, to give them the assistance they need. Grant that thy blessed example may be followed by many, for thou didst desire that children should come unto thee, and not be forbidden, and thou didst take them up in thine arms and bless them, declaring that of such is the kingdom of heaven. May thy creatures therefore not be ashamed to notice little children, but co-operate hand and heart with each other, and endeavour to teach them all good. May thy divine hand be seen in that glorious institution "*The Bible Society*," where men of

various opinions are joined together, to forward the blessed work which thou hast begun; so may they also join hand and heart in endeavouring to rescue the infant race from danger; that so these tender plants may be nurtured with the dew of thy divine blessing, and be thus made fit subjects for thy heavenly kingdom, where the wicked cease from troubling, and the weary are at rest. May thy divine influence descend abundantly upon all those who have hitherto turned their attention to infant children; may they feel great pleasure in doing good; may they receive thy grace and protection abundantly, and when their days of probation are ended, may they find a place in thy heavenly mansions, and there glorify thee throughout the boundless ages of eternity. Amen.

institution "The Bible Society," where men of
 May thy divine hand be seen in that glorious
 exert, and endeavour to teach them all good.
 children, but no spare hand and heart will end
 press therefore not be ashamed to notice this
 such is the kingdom of heaven. Thy mercy ever
 to in thy name and love thou dost bring forth
 and not be forgotten. If thou wilt take these
 faithful hearts that shall be brought into thee
 example may be followed by many for thou
 the assistance that thou dost give to the
 after the state of the infant poor, to give them
 the hearts of those who have the means to care
 that breath in this vale of tears and put into
 dangers that surround them as soon as they know
 them. Protect them, O Lord, from the many
 that have easy for no one could bring in one
 that so quickly and nobly the Lord will care
 respect that O Lord, that thy grace and power

APPENDIX

METHOD OF TEACHING CHILDREN FROM OBJECTS IN NATURE.

BEFORE I enter into minute details upon this subject, I must trespass a little upon the attention of the reader, in order to show the necessity of the plan I am about to describe; in doing this it will be proper to quote the words of an excellent author, who says, "From the time that children begin to use their hands, nature directs them to handle every thing over and over, to look at it while they handle it, and to put it into various positions, and at various distances from the eye. We are apt to excuse this as a childish diversion, because they must be doing something, and have not reason to entertain themselves in a more manly way. But if we think more justly, we shall find that they are engaged in the most serious and important study; and if they had all the reason of a philosopher, they could not be more properly employed. For it is this childish employment that enables them to make the proper use of their eyes. They are thereby every day acquiring habits of perception, which are of greater importance than any thing we can teach them. The original perceptions which nature gave them are few, and insufficient for the purposes of life; and therefore she made them capable of many more perceptions, by habit. And to complete her work, she hath given them an unwearied assiduity in applying to the exercise by which those perceptions are acquired."

This is the education which nature gives to her children, and since we have fallen upon this subject, we may add that another part of nature's education is, that by the course of things, children must exert all their muscular force, and employ all their ingenuity, in order to gratify their curiosity, and satisfy their little appetites. What they desire is only to be obtained at the expense of labour and patience, and many disappointments. By the exercise of body and mind

necessary for satisfying their desires, they acquire agility, strength, and dexterity in their motions, as well as health and vigour to their constitutions; they learn patience and perseverance, they learn to bear pain without dejection, and disappointment without despondency: the education of nature is most perfect in savages, who have no other tutor; and we see, that in the quickness of all their senses, in the agility of all their motions, in the hardiness of their constitutions, and in the strength of their minds to bear hunger, thirst, pain, and disappointment, they commonly far exceed civilized nations. A most ingenious writer, on this account, seems to prefer savage to social life. But the education of nature could never, of itself, produce a Rousseau. It is the intention of nature, that human education should be joined to her institution in order to form the man, and she hath fitted us for human education, by the natural principles of imitation and credulity, which discover themselves almost in infancy, as well as by others which are of later growth.

When the education which we receive from men does not give scope to the education of nature, it is wrongly directed; it tends to hurt our faculties of perception, and to enervate both the body and mind. Nature hath her way of rearing men, as she hath of curing their diseases: the art of medicine is, to follow nature, to imitate and assist her in the cure of diseases; and the art of education is, to follow nature, to assist and to imitate her in her way of rearing men. The ancient inhabitants of the Balears followed nature in the manner of teaching their children to be good archers, when they hung their dinner aloft by a thread, and left the youngsters to bring it down by their skill in archery.

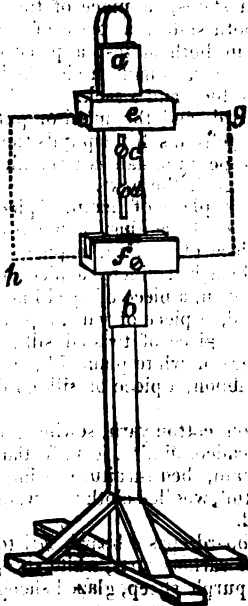
The education of nature, without any more human care than is necessary to preserve life, makes a perfect savage. Human education joined to that of nature, may make a good citizen, a skilful artizan, or a well-bred man. But reason and reflection, must superadd their tutory, in order to produce a Rousseau, a Bacon, or a Newton.

Notwithstanding the innumerable errors committed in human education, there is hardly any education so bad, as to be worse than none. And I apprehend that if even Rousseau were to choose whether to educate a son among the French, the Italians, the Chinese, or among the Esquimaux, he would not give the preference to the last. When reason is properly employed, she will confirm the documents of nature, which are always true and wholesome, she will

distinguish, in the documents of human education, the good from the bad, rejecting the last with modesty, and adhering to the first with reverence.

Most men continue all their days to be just what nature and human education made them. Their manners, their opinions, their virtues and their vices, are all got by habit, imitation, and instruction, and reason has little or no share in forming them. For these reasons the world has always laid so great a stress upon education, as if without it a man would scarce become a rational creature; or whatever faculties he has, they would have remained useless to all the purposes of knowledge, society, and life."

As all our ideas are admitted through the medium of the senses, they consequently must refer in the first place to external *objects*, it is for this reason therefore that we bring into use the following articles.



As I could not give a plate of the lesson-post in the former part of this work, I will give it here.

d is a slip of wood with a groove in it, fixed to the post by means of the screws *e* and *f*, on which slip are two blocks *e* and *f*; the bottom one, *f*, is fixed, with a groove in the upper side, for the lower edge of the board *g* to rest in; the upper block, *e*, has a groove in the lower side, for the upper edge of the board *g* to rest in, and rises and falls according to the width of the board, on the slip *a*.

On this post the lessons are to be put the same as the picture lessons; the articles are either glued or fastened on the boards with screws or waxed thread. The boards are about sixteen inches square and a quarter of an inch thick: wainscot is the best as it does not warp. These will go into the groove of the lesson post: there should be about twenty articles on each board, or twenty-five, just as it suits the conductors of the school; there should be the same quantity of things on each board, in order that all the children may finish at one time; this will not be the case, if there be more objects on one board than another. I will give an account of a few of our boards, and that must suffice, or I shall exceed the limits I have prescribed to myself.

The first board contains a small piece of gold in its rough state, a piece of gold in its manufactured state, a piece of silver in both states, a piece of copper in both states, a piece of brass in both states, a piece of tin in both states, a piece of lead in both states, a piece of iron in both states, a piece of steel in both states, a piece of tinfoil, a piece of solder, a screw, a clasp nail, a clout nail, a hob nail, a spike nail, a sparable, and a tack.

These articles are all on one board, and the monitor puts his pointer to each article, and tells his little pupils their names; and encourages them to repeat the names after him. When they finish at one post they go to the next.

The next board may contain a piece of hemp, a piece of rope, a piece of string, a piece of bagging, a piece of sacking, a piece of canvass, a piece of hessian, a piece of Scotch sheeting, a piece of unbleached linen, a piece of bleached linen, a piece of diaper linen, a piece of dyed linen, a piece of flax, a piece of thread, a piece of yarn, a piece of ticking, a piece of raw silk, a piece of twisted silk, a piece of wove silk, figured, a piece of white plain silk, and a piece of dyed silk, a piece of ribbon, a piece of silk cord, a piece of silk velvet, &c.

The next may contain raw cotton, cotton yarn, sewing cotton, unbleached calico, bleached calico, dimity, jean, fustian, velveteen, gauze, nankeen, gingham, bed furniture, printed calico, marseilles, flannel, bays, stuff, woollen cloth and wool, worsted, white, black, and mixed.

The next may contain milled board, paste board, Bristol card, brown paper, white paper of various sorts, white sheep skin, yellow sheep, tanned sheep, purple sheep, glazed sheep.

red sheep, calf skin, cow hide, goat skin, kid, seal, pig leather, seal skin, wash leather, beaver, &c.

The next may contain about twenty-five of those wood animals which are imported into this country, and are to be had at the Foreign Toy Warehouses; some of them are carved exceedingly well and appear very like the real animals.

The next may contain mahogany, and the various kinds of wood.

The next may contain prunings of the different fruit trees.

The next may contain the different small articles of ironmongery, needles, pins, cutlery, small tools, and every other object that can be obtained small enough for the purpose.

The utility of this mode of teaching must be obvious, for if the children meet with any of those terms in a book which they are reading, they *understand it immediately*, which would not be the case unless they had seen the *object*. The most intellectual person would not be able to call things by their *proper names*, much less describe them, unless he had been taught, or heard some other person call them by their right names, and we generally learn more by mixing with society, than ever we could do at school; these sort of lessons persons can make themselves, and they will last for many years, and help to lay a foundation for things of more importance, at some future period, when perhaps *vice* will be less encouraged than it is at present, and *virtue* encouraged a little more, for it appears to me that whoever denies that *virtue* is owing to education, denies there is any such thing as virtue, for it proceeds from being *taught*, and he that hinders the teaching of it, does what he can to root it out of the world.

HINTS FOR ORGANIZING AN INFANT SCHOOL.

AS I have had considerable practice, in the art of teaching infant children in various parts of the kingdom, I hope I may be allowed to give a few hints on the subject of organizing an Infant School, without being considered ostentatious. I have generally found on opening a new school, that the children have no idea of acting together; in order, therefore, to gain this object, it will be found necessary to have recourse to what we call manual lessons, which consist in the children holding up their hands, all at one time, and

putting them down again in the same manner. Putting the right foot out, or the left foot out, putting their hands together, or rising from their seats, all at one time; putting their hands behind them, and many other things of a similar nature. These lessons we have recourse to, in the first instance, because it is calculated to please the infants, by causing them to act together, which is one grand step towards order; after the first day or two, the children will begin to act together, and to know each other, for until this is the case, the children will be peevish and want to go home; therefore any method that can be taken, in the first instance, to please them, should be adopted: for while you can please them you may be sure they will not cry. Having induced them to act together, we are then to class them according to their capacity and age, as they will begin to shew their aptitude, in obeying your several commands, and those who obey them with the greatest readiness may be classed together. I have found it difficult, at all times, to keep up the attention of infants, without giving them something to do; so that when they are saying the tables in arithmetic, we always cause them to move either their hands or feet, sometimes to march round the school: the best way we have yet found out is the putting their hands one on the other, every time they speak a sentence. If they are marching they may count one, two, three, four, five, six, &c. Having classed them, and having found that each child knows its own place in the school, you may select one of the cleverest of each class for a monitor, some of the children will learn many of the tables sooner than the others; in this case the teacher may avail himself of the assistance of those, by causing each child to repeat what he knows in an audible manner, the other children repeating after him, and performing the same evolutions that he does, by this means the other children will soon learn. Then the master can go on with something else, taking care to enlist as many children as he can to his assistance, for he will find that unless he does so he will injure his lungs, and render himself unfit to keep up the attention of the children, and to carry on the school with good effect. When the children have learned to repeat several of the tables, and the monitors have learned to excite their several classes, and to keep them in tolerable order, they may go on with the other parts of the plan, such as the spelling and reading, picture lessons, &c. as described elsewhere. But care must be taken that in the

beginning too much be not attempted: the first week may be spent in getting them in order, without thinking of any thing else, and I should advise that not more than sixty children be admitted the first week, and reduced to order, in some measure, before any more are admitted, as all that come after will quickly imitate the others. I should not advise visitors to come to see an infant school for some time after it is opened, for several reasons, first, because the children must be allowed time to learn, and there will be nothing worth seeing; secondly, it takes off the children's attention, and interferes with the master; and lastly, it may be the means of visitors going away dissatisfied, and thereby injure the cause intended to be promoted.

In teaching infants to sing, I have found it the best way to sing the psalm or hymn several times in the hearing of the children without their attempting to sing until they have some idea of the tune, because if all the children are allowed to attempt to sing, and none of them know the tune, it prevents those who really wish to learn from catching the sounds.

You must not expect order until your little officers are well drilled, which may be done by collecting them together after the other children are gone, and instructing them in what they are to do. Every monitor should know his work, and when you have taught him to know his work, you must expect it to be done: to get good order you must make every monitor answerable for the conduct of his class; it is astonishing how some of the little fellows will strut about, big with the importance of office, and it will require some caution to prevent them from taking too much upon themselves; so prone are we, even in the earliest years, to attach too much importance to self. The way we teach the children hymns, is to let one child stand in the rostrum, with the book in his hand, he then reads one line, and stops until all the children in the school have repeated it, which they do altogether; he then repeats another, and so on successively, until the hymn is finished. This method is adopted with every thing that is to be committed to memory, catechisms, and spelling; if twenty words are to be committed to memory, it is done in this way; so that every child in the school has an equal chance of learning.

I have mentioned that the children should be classed: in order to facilitate this there should be a board fastened to the wall perpendicularly, the same width as the seats, every fifteen feet.

all round the school; this will separate one class from another, and be the cause of the children knowing their class the sooner. Make every child hang his hat over where he sits, in his own class, as this will save much trouble, "have a place for every thing, and every thing in its place;" this will bring them into habits of order: do not do any thing for a child that he is able to do for himself, but teach him to put his own hat and coat on, and hang them up again when he comes to school; teach every child to help himself as soon as possible; if a child falls down, and you know that he is able to get up himself, never lift him up, if you do he will always lie until you come to lift him up: have a slate or a piece of paper, properly ruled, hanging over every class, let every child's name that is in the class be written on it, with the name of the monitor: teach the monitor the names as soon as you can, and then he will tell you who is absent, have a semicircle before every lesson, and make the children keep their toes to the mark; a bit of iron hoop nailed to the floor is the best: when a monitor is asking the children questions, let him place his stool in the center of the semicircle, and the children stand round him: let the monitors ask what questions they please, they will soon get fond of asking questions, and their pupils will soon be equally fond of answering them; suppose the monitor ask, What do I sit on? Where are your toes? What do you stand on? What is before you? What behind you? at first children will have no idea of this mode of exercising the thinking powers. But the teacher must encourage them in it, and they will very soon get fond of it, and be able to give an answer immediately. It is a very pleasing sight to see the infants stand round the monitors, and the monitors asking them any questions they think of. I have been much delighted at the questions put, and still more so at the answers given. Assemble all the very small children together as soon as you can: the first day or two they will want to sit with their brothers or sisters, who are a little older than themselves. But the sooner you can separate them the better, as the elder children frequently plague the younger ones; and I have always found, that the youngest are the happiest by themselves. I should advise that the conductors of an infant school, be sent up to London, to be taught the system properly, as money will be saved by it in the end; and the children will learn much quicker, as one false step in the institution will spoil the whole.

TO MR. WILDERSPIN.

Dear Sir,

Having penned the following Weights, Measures, &c. for the use of the Stratford Infant School, I submitted them to the perusal of several intelligent persons, who after inspection requested their introduction. I have accordingly introduced them, and, I hope, with good success. As a great deal can be said on almost every verse, I make it a rule to say something at least upon each, and also to question the children thereon. I have according to your request sent you a copy of them, which is quite at your service if you think the introduction useful.

Your's respectfully,

*Stratford Infant School, near Bow,
Middlesex, 24 Jan. 1825.*

JAMES CAROL.

AVOIRDUPOISE WEIGHT.

Sixteen drams are just an ounce
When my mother goes to shop:
Sixteen ounces make a pound,
When she buys a mutton chop.

Twenty-eight pounds are the fourth
Of an hundred weight call'd gross;
Four such quarters are the whole
Of an hundred weight at most.

Twenty hundred make a ton.—
By this rule all things are sold
That have any waste or dross:
And are bought so too, I'm told.

When I buy, or when I sell:
May I always use one weight;
May I justice love so well,
To do always what is right.

APOTHECARIES' WEIGHT.

Twenty grains make a scruple.—some scruple to take;
Though at times it is needful for our health's sake,
Three scruples one drachm, eight drachms are one ounce,
Twelve ounces one pound for the pestle to pounce.
By this rule is all medicine compounded, I'm told.—
By Avoirdupoise weight 'tis bought and 'tis sold.—
But the best of all physick that I would advise
Is temperate living and good exercise.

LONG MEASURE—SPACE.

Take barley corns of mod'rate length,
And three you'll find will make an inch;
Twelve inches make a foot.—If strength
Permits, I'll leap it and not flinch.

Three feet's a yard, and understood
By those possess'd with sense and soul;
Five feet and half will make a rood,
And also will a perch or pole.

Forty such poles a furlong make,
And eight such furlongs make a mile
O'er hedge, or ditch, or seas, or lake;
O'er railing, fence, or gate or stile.

Three miles a league, by sea or land,
And twenty leagues are one degree;
Just four times ninety degrees a band
Will make, to girt the earth and sea,

But what's the girt of hell or heav'n?
(No nat'ral thought or eye can see,)
To neither girt or length is giv'n;
'Tis without space—Immensity!!!

Still shall the good and truly wise,
The seat of heav'n with safety find;
Because 'tis seen with inward eyes,
The state resides within their mind.

DRY MEASURE.

Two pints will make one quart
Of barley, oats, or rye,
Two quarts one pottle are of wheat
Or any goods that's dry.

Two pottles one gallon
Two gallons one peck fair,
Four pecks one bushel heap or brim
Eight bushels one quarter.

If when you sell, you give
Good measure shaken down,
Through motives good, you will receive
An everlasting crown.

ALE AND BEER MEASURE.

Two pints will make one quart,
Four quarts one gallon strong:—
Some drink but little, some too much,—
To drink too much is wrong.

Eight gallons one firkin
Of tipple that's call'd ale:
Nine gallons one firkin of beer
Whether 'tis mild or stale.

With gallons fifty-four,
A hogshead I can fill:
But hope I never shall drink much,
Drink much, whoever will.

WINE, OIL, AND SPIRIT MEASURE.

Two pints will make one quart,
Of gen'rous wine I'm told:
Four quarts one gallon are of port
Or claret new or old.

Forty-two gallons will
A tierce fill to the bung:
And sixty-three's a hogshead full
Of brandy, oil or rum.

Eighty-four gallons make
One puncheon fill'd to brim:
Two hogsheads make one pipe or butt,
Two pipes will make one tun.

A little wine within
Oft cheers the mind that's sad;
But too much brandy, rum, or gin,
No doubt is very bad.

From all excess beware,
It leads to death and pain;
Drunkards a life of woe must share
When time with them shall end.

FOUR SEASONS OF THE YEAR.

On March the twenty-first is Spring,
 When little birds begin to sing:
 Begin to build and hatch their brood,
 And carefully provide them food.

Summer's the twenty-first of June,
 The cuckow changes then his tune;
 All nature smiles, the fields look gay,
 The weather's fair to make the hay:

September on the twenty-third
 When sportsmen mark at ev'ry bird
 Autumn comes in; the fields are shorn,
 The fruits are ripe: so is the corn.

Winter's cold frosts and northern blast,
 The season now we mention last;
 The date of which in *truth*, we must
 Fix for December—twenty-first.

FIVE SENSES.

All human beings must, (with birds and beasts)
 To be complete, five senses have at least,
 The sense of hearing's to the ear confined:
 The eye for seeing was and is designed.

The nose to smell an odour sweet or ill,
 The tongue to taste what will the belly fill.
 The sense of feeling is in ev'ry part
 While life gives motion to a beating heart.

FOUR SEASONS OF HUMAN LIFE.

Our days four seasons are at most,
And Infancy's the time of Spring:
Oh! with what trouble care and cost
Must we be taught to pray and sing.

In Summer as our growth proceeds,
Good fruit should hang on every branch;
Our roots be clear'd from evil weeds,
As into science we advance.

Our Autumn is the season, when
Temptations do our mind assail:
Our fruits are proved in manhood; then
Let not sin, death and hell prevail.

For Winter brings old age and death,
If we've good fruits laid up in store;
Soon as we gasp our latest *breath*,
We land on a *triumphant shore*.

THE MASTER'S DAILY ADVICE TO HIS SCHOOL.

If you'd in wisdom's ways proceed,
You intellectual knowledge need.
Let science be your guiding star,
Or from its path you'll wander far.

'Tis science that directs the mind,
The path of happiness to find.
If *goodness* added is to truth
'Twill bring reward to ev'ry youth.

TIME OR CHRONOLOGY.

Sixty seconds make a minute;
Time enough to tie my shoe:
Sixty minutes make an hour,
Shall it pass and nought to do?

Twenty-four hours will make a day;
Too much time to spend in sleep,
Too much time to spend in play,
For sev'n days will end the week.

Fifty and two such weeks will put
Near an end to ev'ry year;
Days three hundred sixty-five
Are the whole that it can share.

Except in leap year, when one day
Added is to gain lost time;
May it not be spent in play,
Neither any evil crime.

Our time is short we often say;
Let us then improve it well;
That eternally we may
Live where happy angels dwell.

THE GOOD CHILDREN'S MONEY-BOX.

All pence by the gen'rous deposited here,
When holidays come, I will equally share
Among all good children attending this school:
I should wish not to find a dunce or a fool.
So look out with sharpness all you who are anxious
A prize to receive—you'll be dealt with, with frankness.

THE MASTER.

MONEY.

Four farthings just one penny make,
 Enough to buy two halfpenny cakes:
 And to allow I am most willing
 That twelve pence always make a shilling;
 And that five shillings make a crown,
 Twenty a sov'reign, same a pound.
 Some have no cash, some have to spare—
 Some who have wealth for none will care.
 Some through misfortunes are (see! lo!)
 When money's gone, are fill'd with woe.
 But I know better than to grieve,
 If I have none I will not thiefe:
 I'll be content whate'er's my lot,
 Nor for misfortunes care a *groat*.
 There is a Providence, whose care,
 Whose sov'reign love I crave to share;
 His love is *gold without alloy*;
 And those possess'd have endless joy.

RULES AND REGULATIONS,

BY S. WILDERSPIN:

TIME.—*Mornings. School*
to assemble at Nine o'clock,
and to leave at Twelve.

TIME.—*Afternoons. School*
to assemble at Two o'clock,
and to leave at Five.

AS OBSERVED AT THE INFANT SCHOOL.

QUAKER STREET, SPITALFIELDS.

MONDAY.

Morning. When assembled, to perform the appointed prayer, after which an hymn is to be sung; then slates and pencils are to be delivered to the children; after which they are to proceed with their letters and spelling. At half-past ten o'clock to play, and at eleven o'clock to assemble in the gallery, and repeat the picture lessons on natural history after the monitor in the rostrum.

Afternoon. Begin with prayer and hymn as in the morning; picture lessons on Scripture history to be repeated from the lesson post, and to be questioned on them afterwards in the gallery.

THURSDAY.

Morning. Prayer and hymn. Slates and pencils. Letters and spelling. Division, weights, measured, and time, from the rostrum. Play. Gallery, same lessons as Monday Morning.

Afternoon. Prayer and hymn. From the lesson posts, epitome of geometry, and natural history. Gallery, brass letters and figures. Extempore teaching on men and things, taking care that all such teaching shall be illustrated by substances.

TUESDAY.

Morning. Usual prayer and hymn. Slates and pencils. Letters and spelling from the sides of the school, and from the tins. Play. Gallery; repeat the addition and subtraction tables.

Afternoon. Prayer and hymn. Multiplication table; the monitor asking the question, and the children answering. Reading lessons. Play. Gallery; numeration and spelling with brass figures and letters.

WEDNESDAY.

Morning. Prayer and hymn. Slates and pencils. Letters and spelling. Play. Gallery; master to teach geometrical figures, and musical characters, by chalking on the swing-slate.

Afternoon. Prayer and hymn. Practice, pence and spelling tables. Play. Gallery; master to give lessons in arithmetic. Extempore teaching on men and things,

on
of
of
of

FRIDAY.

Morning. Prayer and hymn. Slates and pencils. Letters and spelling. Tables in arithmetic at the master's discretion. Play. Gallery; lessons on geography. maps, globes, &c.

Afternoon. Prayer and hymn. Scripture pictures on the lesson posts, and questions on them in the gallery.

SATURDAY.

Morning. Prayer and hymn. Slates and pencils. Letters and spelling. Tables of arithmetic from the rostrum. Play. Gallery. Lessons on the transposition frame, and on geometry from the brass instrument.

N. B. If visitors wish any particular lessons to be performed, and the children appear inclined, the master is not bound to adhere to the above rules, neither at any other time if the children appear particularly disinclined.

THE MULTIPLICATION TABLE

Mentioned in page 83, has been omitted, since upon comparison with the one published by Messrs. Harris, St. Paul's Church Yard; this latter was considered preferable.

SPECIMEN

OF

THE ELLIPTICAL PLAN OF TEACHING.

A gardener's youngest^a was walk-
 ing among the fruit^b of his father's^c
 , he saw a little^d fly up and sit
 on one of the^e of the trees; the^f
 lifted a stone, and was going to^g it
 at the poor^h which seemed toⁱ most
 sweetly thus :

“ My^k is^l of moss and hair,
 The^m areⁿ and shelter'd there;
 When^o soon shall my young^p fly
 Far from the^q school^r eye.”

The^s eldest^t who understood the^u
 of birds came up at that moment,
 and^v out, throw down the^w, you
 hard-hearted^x, and don't^y the in-
 nocent^z in the middle of his song;
 are you not^{aa} with his swelling red
 breast, his beautiful sharp eye, and above
 all with the^{bb} of his notes, and the

^a Son ^b trees ^c garden ^d bird ^e branches ^f boy ^g throw ^h bird
ⁱ sing ^k nest ^j built ^m eggs ⁿ laid ^o hatched ^p ones ^q roaming
^r boy's ^s gardener's ^t son ^u notes ^v called ^w stone ^x rogue or boy
^y disturb or hurt ^z bird ^{aa} pleased or delighted ^{bb} sweetness
 or melody.

familiar^{cc} he assumes even in the^{dd}
 of a^{ee} like you? Ask your young-
 est^{ff} here, if she remembers the^{gg}
 which her good^{hh} read to her yester-
 day of a veryⁱⁱ boy, who was very^{kk}
 to a harmless green^{ll} which he
 caught^{mm} for hunger, among theⁿⁿ
 in the^{oo} of winter.

The following little verses upon the same principle have been found to answer extremely well, by putting one child in the rostrum, and desiring him purposely to leave out those-words that are marked, the other children will fill them up as he goes on.

I must pray
 Both and day.

| | |
|------------------|-----------------------|
| Before eat, | I'll my bread |
| I must intreat, | From to door, |
| That would bless | Rather steal |
| To me meat. | My neighbour's store. |

| | |
|-----------------|-------------|
| I must not play | I not kill |
| On own day, | A fly ; |
| But I hear | It an act |
| His in fear. | Of cruelty. |

| | |
|------------------|---------------|
| It a sin | I not lie, |
| To a pin, | I not feign, |
| Much to steal | I not take |
| A greater thing. | name in vain. |

^{cc} Air ^{dd} presence ^{ee} naughty boy. ^{ff} sister ^{gg} story ^{hh} mother,
 aunt, &c. ⁱⁱ naughty or good. ^{kk} cruel or kind ^{ll} fish or linnet
^{mm} perishing or dying ⁿⁿ snow ^{oo} depth or middle.

| | | |
|------------------|-----------|--------|
| I must work, | Nor may | tongue |
| And I must pray, | Say what | wrong; |
| That will feed | I not sin | |
| Me, by day. | A world | win. |

| | |
|-------------------|--------------|
| All honest labor, | In Bible |
| God bless; | I am read, |
| Let not live | And in God |
| In idleness. | In all need; |

| | |
|-------------|----------------|
| I not be | For alone |
| Or or wild, | My soul save, |
| I not be | And raise body |
| A child. | From grave. |

| | |
|---------------|--------------|
| I not speak | Oh! Saviour |
| Of ill, | Take my |
| But bear | And not me |
| To good will. | From depart. |

| | |
|--------------|---------------|
| I'd die | Lord, that I |
| Than a lie, | In faith die, |
| Lest be lost | And live thee |
| Eternally; | Above sky. |

CREATION.

| | |
|--------------|----------------------|
| God made the | that looks so blue, |
| God made the | so green, |
| God made the | that smell so sweet, |
| In | colors seen. |

| | |
|-------------------------|------------------------|
| God made the | that shines so bright, |
| And gladdens all I see; | |
| It comes to give us | and light, |
| How should we be! | |

God made the bird to fly,
 How has she sung;
 And though she so very high,
 She won't her young.

God made the to give nice milk,
 The horse for to use;
 I'll treat them for his sake,
 Nor dare his gifts abuse.

God made the for my drink,
 God made the to swim,
 God made the to bear nice fruit,
 Which does my so nicely suit;
 O how should I him!

"O Lord, how manifest are thy works! in wisdom hast thou made them all."—*Psalms* civ. 24.

I subjoin, as an exercise for teachers themselves, the following Hymn,—one that induces reflections on the scenes of nature, and directs the mind to that Being, who is the Source of all excellence!—

H Y M N

WRITTEN FOR THE USE OF CHILDREN,

By the Rev. John Black, Woodbridge, Suffolk.

I Hast thou beheld glorious sun,
 Through all skies his circuit run,
 At rising morn, closing day,
 And when he beam'd his noontide

- 2 Say, didst e'er attentive view
The evening cloud, morning dew?
Or, after , the watery bow
Rise in the a beauteous ?
- 3 When darkness had o'erspread the
Hast thou e'er seen the moon arise,
And with a mild and placid
Shed lustre o'er the face of night?
- 4 Hast e'er wander'd o'er the plain,
And view'd the fields and waving
The flowery mead, leafy grove,
Where all harmony love.
- 5 Hast thou e'er trod the sandy
And the restless ocean roar,
When rous'd by some tremendous
It's billows rose dreadful form?
- 6 Hast thou beheld the stream
Thro' nights dark gloom, sudden gleam,
While the bellowing thunder's
Roll'd rattling the heaven's profound?
- 7 Hast thou e'er the cutting gale,
The sleeting shower, biting hail;
Beheld snow o'erspread the plains;
The water bound icy chains?
- 8 Hast thou the various beings
That sport the valley green,
That warble on the spray,
Or wanton in the sunny ?
- 9 That shoot along briny deep,
Or ground their dwellings keep;
That thro' the forest range,
Or frightful wilds deserts strange?

- 10 Hast the wondrous scenes survey'd,
That all around thee display'd?
And hast thou never rais'd thine
To HIM bade these scenes arise?
- 11 'Twas GOD who form'd the concave
And all the glorious orbs high;
gave the various beings birth,
That people all the spacious
- 12 'Tis that bids the tempests rise,
And rolls the thunder thro' skies:
His voice the elements obey;
Thro' all the extends His sway.
- 13 His goodness His creatures share,
But MAN is His peculiar
Then, while they all proclaim praise,
Let his voice the loudest raise.

QUESTIONS

THAT HAVE BEEN ASKED CONCERNING

Infant Schools,

And to which the following amongst other

ANSWERS

Can be given: founded on reasonable and religious grounds.

Q. What is the immediate use of an Infant School? **A.** To develop all the powers of the mind at a much earlier period than it has hitherto been considered possible to do so, and thus prepare the children for a moral progress, for which it is desirable they should be sent to establishments so organized as to complete, in accord with their original destination their full developement.

Q. What are its first requisites, as it regards efforts and means? **A.** A spacious and airy school room, proper materials for instruction, and active thinking teachers, who are fully impressed with the moral importance of their undertaking, and feel most deeply interested in its success.

Q. Is it for very young children of both sexes? **A.** Yes, since they are found to be capable of equal developement.

Q. How does it differ in spirit and practice from the National Schools? **A.** The fundamental principle of the infant school system is love; it should be the constant endeavour of the master to win the affections of the children, and thus cause them to feel pleasure in submitting to his will; their attention should be excited by external natural objects, no part, however, trivial being suffered to pass unnoticed; they are by this minute mode of instruction led to a habit of observation and thought, from which the most beneficial results may be expected. The National Schools, on the contrary, deaden the faculties of the children, by obliging them to commit to memory the observation of others, few

of which they comprehend: they are never invited to think for themselves, and the injurious consequences arising from this radical defect, cannot but be felt through life.

Q. What good influence is it expected to have on the child's moral condition, or more properly its heart? A. The better feelings of the child must gradually become most prominent, since they are constantly excited, while the bad passions are put and kept in subjection by this more and more predominating influence.

Q. What good consequences can result to the parents from it, in a moral or physical respect? A. In a moral respect the good example of their children cannot fail to influence them beneficially, and the habits of cleanliness which they are required to adopt, as also the relief which they experience from the absence of their children during several hours in the day, must contribute to their physical improvement.

Q. What kind of persons are fit as educators of the best dispositions, tempers, and inclinations of children? A. Those who make vital Christianity the basis of all their actions, and who consider that practice and precept must be cemented together by affection.

Q. Should the schools consist of 150 children or less numbers? All patrons of such institutions must of course be guided in this respect by the various circumstances connected with the places in which they are established; but where no obstacle presents itself, 150 is considered the most desirable number for a school: it is however better that this number should be increased than diminished.

Q. Are active thinking women as competent to the duty of the developement of infant sympathy, as men? A. In every thing but physical strength.

Q. What kind of a building is proper? A. Light, airy, roomy, cheerful place, which the mind can use to give to itself agreeable sensations.

Q. Where should the schools be placed? A. In the midst of a dense poor population.

Q. What is the new discipline that is to be observed in this mode of training, to banish all slavish fear? A. The children are invited to regard their master as one who is desirous of promoting their happiness by the most affectionate means, and this point being once gained, they invariably submit with great willingness to his direction: it is therefore

only when the children first enter the schools, that instances of disobedience occur, and in such cases it has been found necessary to have recourse to a trivial punishment, but this is always as mild as possible.

Q. What are the hours of attendance? A. From 9 to 12 and from 2 to 5, or from 8 to 6, if the parents desire it, and give to the child its dinner.

Q. What are the general expences? A. Rent, taxes, coals, pictures utensils, repairs.

Q. What is given to the master and mistress? A. From £52. upwards a year, according to the number of children, situation of the place, circumstances of the family, and talents of the individuals.

Q. What to a mistress only? A. From 26*l.* to 40*l.* a year, more if she has a family and any of them help her.

Q. To what age should the children be retained in the school? A. Until they are admitt'd into the National Schools.

Q. What are the best dimensions of a school room and how is it to be fitted up? A. 80-ft. long by 22 wide, with seats all round and a rising platform at the end, lesson posts, stools, benches, rostrum, master's desk, slates, pictures, letters, lessons, bell, whistle, pointers, cubes, arithmeticon maps, hoops, swings, wooden bricks.

Q. Is it necessary to have a class room for the instruction of particulars? A. Yes, for those children, who have made greater progress than the rest, and are in consequence capable of receiving higher developement.

Q. Are the materials of instruction new, or the application, or the end for which they are to be applied? A. Only the application, and the end for which the materials are to be applied are new.

Q. Are the children to teach each other as much as they possibly can in that part which is purely mechanical? A. Yes, in that part which is merely mechanical, and in that only.

Q. Does such confinement injure the health, strength and activity of the body? A. Not in the least, since the minds of the children receive none but pleasurable sensations, and these effectually contribute to corporeal as well as mental improvement: there is also abundance of time between the school hours allowed for recreation.

Q. Can the powers of the human mind be so feeble as not to bear affectionate excitement? A. In the Scriptures we

are told at the creation the Almighty said, let us make man in our image, after our likeness, and also that God is love; as every child partaking of its heavenly parent's nature must have a portion of this spirit, and becoming desirous of more, its powers can never be too feeble to be affectionately excited, and governed.

Q. Is it possible to awaken in the soul in its first opening the moral bias, the human sympathy?—A. If it be affectionately excited and governed, I conceive that this feeling must be the essential result.

Q. What have been the moral consequences in the schools already established?—A. A love of virtue, and an abhorrence of vice, no instances of juvenile depravity having occurred among those who have attended these schools.

Q. Where has the system made most progress, and how long has it been tried?—At the Spitalfields' school, where it has been tried 4 years.

Q. What must be done to promote it in Ireland?—A. Invite the higher classes of the Irish to witness the good effects which have already been produced in this country by the establishment of the system, and by these facts excite them to put it in practice in their own country, upon the same universal basis.

Q. Is it open to children of every sect?—A. Yes, it is the ardent desire of its most zealous supporters that it should be regarded as a universal benefit; and therefore that no children should be rejected on account of the accidental religious sentiments of their parents.

Q. Is it a preparation as well for religion as for useful knowledge and practical industry?—A. This is its intention, and from it the most beneficial results are anticipated.

Q. Is the system only for the children of the poor?—A. No, it is equally calculated to form all the powers of the mind of the children of the rich.

Q. Is the memory the chief faculty that is to be employed?—A. Certainly not: this mode of cultivation must necessarily tend to weaken the other faculties, and leave the mind destitute of its own resources within itself; since all that it possesses has been borrowed from others, and instead of exercising its highest powers it is obliged to have constant recourse to the temporary aid which it thus receives.

Q. Is the system intended to educe both a moral and an intellectual good?—A. The immoral dispositions are constantly weakened by the better feelings being continually

awakened: a right direction is also given to the powers of the understanding, which are all kept in daily exercise, hence both a moral and an intellectual result may fairly be expected.

Q. Are such schools to realize in the child as much as possible the best and deepest feelings of happiness?—A. Yes; by checking the growth of every evil tendency and encouraging the growth of all that is estimable, by banishing a fondness for the delusive pleasures of this world, which its votaries are continually in search of, and by diffusing through the mind the comforts of religion, those high and lasting enjoyments, which alone can bring us peace.

Q. Why have they not been established before?—Because the higher classes of society have not hitherto been sufficiently alive to the promotion of further good, and it is only by degrees that they are now awaking from their slumbers, and are willing to go forward.

Q. Are the dame-schools sufficient for the purposes of young children?—No; since it has been proved that infants demand and are capable of extensive mental development, it cannot be supposed that ignorant and inactive old women are competent to undertake so important a charge.

Q. Should the parents be required to pay so much a week for each child or per family?—A. This is quite immaterial.

Q. Why is it good that the parents should pay a trifle for the care and instruction of their children?—A. Because they set a higher value on the improvement which their children manifest; and being sensible of the real benefit which is thus conferred on them, they are stimulated to greater exertion for the support of their families, and the exercise of stricter economy in the management of their pecuniary means.

Q. Should not the teachers be placed under the affectionate superintendence of one individual?—A. Certainly; if the teachers be subject to continual distraction from the interference of various individuals, they cannot feel sufficiently at ease to exercise the kindly feelings, and excite similar ones among the children.

Q. Must the master be governed by a set of strict rules, or left somewhat to his own discretion?—A. It being supposed that every care has been taken to select a suitable person; it is better that he should be allowed to use his own discretion, and act according to the circumstances under which he is placed.

Q. Are many books wanted; and why?—A. No: it is better to invite the children by means of external objects.

Q. Are pictures preferable to books; and why?—A. Yes; because by fresh demonstration things are more deeply fixed in the mind than by a mere relation of stale facts.

Q. Must natural objects be as much introduced as possible for the mind of the child to act upon?—See last answer.

Q. Are the children allowed some little time to play?—A. Yes; several hours.

Q. Are they to be provided with play things that promote exercise?—A. Yes; and with this, instruction should as much as possible be combined.

Q. What are the strongest punishments that are used for wilful disobedience?—A. No punishments are used: it is considered, that disobedience will sufficiently punish itself.

Q. Is industry of any kind intended to be introduced?—A. Yes; those who are practically engaged in promoting this system have continual opportunities of improving upon it, and this among others has been suggested and will be introduced as soon as possible.

Q. Why are the rational faculties of observation, thought, and expression, to be cultivated before those artificial powers of reading, writing and cyphering?—A. Because in mental as well as physical operations, it is highly necessary that the foundation should be securely laid before the workmen proceed, to form the superstructure.

Q. Should the deaf and dumb as well as the blind be admitted into these schools?—A. Yes; both have been admitted into the Spital-fields School, and have derived much mental benefit.

Q. Should the natural formation of the powers precede as much as possible artificial instruction?—A. Certainly; if this mode be not adopted, the building will soon fall a prey to the storms and tempests to which it must be continually exposed.

Q. Why has there been so little attention paid to the natural expansion of the powers, and so much to the artificial description of them?—A. Because the educated part of society have not been sufficiently developed to make so valuable a discovery; they have hitherto mistaken signs for things, effects for causes, and borrowed knowledge for experimental: they have been content to skim the surface of things without diving to their foundation.

Q. Must we, if human sympathy be the result wanted.

quit in a great measure our artificial course of rewards and punishments? A. Yes; the child must be led to seek its own mental improvement solely for the sake of the enjoyment which this cultivation will afford it; the being whose powers have been thus unfolded, will not require artificial means to excite its continuance in this path: it will feel for the deficiencies of others and exercise its energies in promoting the same natural course which has led to such happy results in itself.

Q. Is not singing an essential part of the effort and means to awaken and excite human sympathy? A. Yes; since it has a tendency to excite the finer feelings of our nature, to produce a sympathetic harmony throughout the assembly, and raise the soul from earth to heaven.

Q. Does not one kind action influence a child more than volumes of words? A. Yes; words appeal only to the understanding, and consequently pass away in empty sound; but kind actions influence the heart, and like the genial warmth of spring, that dispels the gloom which has pervaded the face of nature during the chilling season of winter, they disperse the mists which cold treatment has engendered in the mental atmosphere.

Q. Is the master's example of the first importance in these schools to quicken the slumbering life that binds man to man? A. Yes; without the aid of example, the best precepts will be unavailing: it is by the force of this magnetic influence alone that sympathetic feelings can be awakened; example acts as a talisman upon the inmost powers of the mind, and excites them to self activity, which should be the constant aim of all persons engaged in this important work of education.

Q. Out of what rank in life should the persons be chosen who are to conduct such kindred schools? A. This is immaterial, provided they be competent to the undertaking, and do not engage in it for the mere sake of emolument.

Q. Is there any thing done or learnt in these schools which should prevent the children of Roman Catholic Parents from being sent? A. No; the children are too young to become imbued with any peculiar religious sentiment; and it has therefore been considered advisable for none to be refused admittance because their parents may belong to some particular sect.

Q. Should these schools be conducted in such a manner

as not to wound the prejudices of any persons? A. Yes; since it is very desirable that all should participate in the benefits of these institutions.

Q. Can the same mode of natural intuitive developement be introduced into the colonies for the children of the Negroes? A. Certainly; as I should conceive that these children are as capable of intellectual developement as Europeans.

Q. Could not a master and mistress who have a family, be found, that would establish the system in Sierra Leone? A. Whenever it shall be thought advisable to send such persons, there can be no doubt but many may be found who would be willing to go out for this purpose.

Q. Would it not be well for our missionaries to imbue themselves with the spirit on which the method is established before they go forward in their occupation? A. Undoubtedly; the strongest manifestation we can give of our love to God is by the encouragement of a universal feeling of love towards the well being of our fellow-creatures: this is the spirit which should actuate every missionary, and he will derive from an acquaintance with this mode of developement, much useful knowledge to aid him in his Christian course.

Q. Is there any necessity of bringing the powers of the soul into activity by the excitement of emulation? A. No; by pursuing a judicious course, it is possible to draw forth all the powers of the soul without this excitement: in the new system, therefore, it has never been allowed, as its general tendency is to raise the passion of envy in one party and self-sufficiency in the other.

Q. Are there any kind of rewards necessary to awaken attention if children are actively, intelligibly and affectionately excited? A. No; the mind which is thus trained receives so high a bias that its chief delight consists in continually seeking its own improvement.

Q. Why are the habits of the children of the rich less disposing to intellectual pleasures than the habits of the children of the poor? A. Because indulgence is the parent of both mental and corporeal disease.

Q. Are the heads of the Established Church active promoters of these schools? A. Many highly respectable clergymen have visited the school in Spitalfields, and are now actively engaging themselves in establishing schools in their own parishes, and in endeavouring to excite others to follow their example: there is therefore no reason to doubt that,

as soon as the system shall become more generally known, the dignitaries of the church will become zealous promoters of it.

Q. Are there any objectors to such schools, and what do they bring forward as reasons?—A. Objections have been brought forward by those who have not visited the schools; but the moment they see the system in operation, they are immediately dissipated.

Q. Does the good success of the system in its effect on children depend more on habits than on rules?—A. Most assuredly on habits: it is the good example of the master which influences the children, and becomes a living rule.

Q. Are children more delighted with this mode of training them than with the old system of constraining fear?—A. Yes; the happy countenances of the children whose minds are being thus unfolded, prove, most satisfactorily, the truth of this assertion.

Q. Will it cause a necessity for some change in the national mode of instruction?—A. It will most probably cause a gradual alteration to take place in the national mode, as every unprejudiced person must acknowledge the superiority of the new system of mental development, and rejoice to see it substituted for mechanical discipline.

Q. Can a child gain too much experimental knowledge in the first eight or ten years of its life to render it unfit for a Christian servitude?—A. Certainly not; if the Christian spirit be generated in an influential manner during the early period of existence, it is impossible that too much knowledge can accompany it to unfit the mind to endure a Christian servitude, since one of the first feelings which this spirit engenders is "to learn in whatever state we are, therewith to be content."

Q. Will such a natural mode or manner of education break down the various orders of society?—A. No, it will tend rather to restore order, where, for want of this natural mode of development, it has been violated. The poor will become morally satisfied with their condition, when they find that they have something beyond the mere gratification of their animal nature to take delight in; and the rich, from being excited to greater mental exertion, will rise in the scale of morality in the same proportion: thus will mutual good feeling, which is the bond of union in society, subsist among all ranks—each rendering to each that respect which

is due to the station of life in which it has pleased Providence to place him.

Q. Why are the precepts which are stored up in the memory of children so little influential on self-improvement?

—A. Because they act merely on the animal nature, and consequently cannot operate in the promotion of mental activity, which is the second origin of every degree of civilized improvement.

Q. At what age is a child sensible of shame, or ashamed of punishment?—A. As soon as it is capable of observing any thing, however trivial.

Q. Is a child as sensible of right and wrong as he is of sickness and health?—A. Undoubtedly: conscience, which is ever awake, acts as a monitor at all times; in the young as well as the old, this spirit is in constant activity, and it is only when we dislike to listen to its dictates that we endeavour to persuade ourselves that our unerring and ever-present guide is slumbering.

Q. Do not children imitate, imbibe, or adopt virtues as soon as vices; and why?—A. Yes, this imitative faculty is inherent in us, and since virtuous impressions may be fixed at a very early period of life, it is highly necessary that this moral colouring should be given in the first opening of the bud.

Q. Is the love of virtue engendered in the heart in conjunction or connexion with the love of knowledge?—A. Certainly: virtue being the parent of knowledge, it is impossible that the love of the latter can exist independently of the former.

Q. Must a child rise or fall in its natural condition according to the good or bad example it has to imitate, imbibe, or adopt?—A. Most assuredly, according to the quality of the impulse which it thus receives, so will it be stimulated to the practice of good or evil:—how essential, therefore, is it that the appointed guardians of infancy should keep a constant watch over themselves, and be alive to the dictates of conscience.

Q. Are outward circumstances able to oppress entirely the activity of the natural genius?—No; although they may operate greatly in opposing its progress, they can never render it entirely inactive.

Q. Is there not an intuitive excitve power in the child which acts independently of all outward circumstances?—

A. Yes; were not this power intuitive, it would be overpowered by the force of disadvantageous outward circumstances.

Q. Is corporal punishment of any use when a sense of shame does not attend it?—A. Not of the least use; since its only tendency is to harden the feelings of the child, and to create in it a hatred towards those who inflict it.

Q. Are good manners to be cultivated in the child and to be made as habitual as possible?—A. Good manners are not absolutely essential to our happiness; but as they are at all times pleasing, it is right that they should be cultivated: though the intrinsic value of the marble be not increased, it becomes more agreeable to the eye when it has received the finished polish of a master-hand.

LIST

OF

INFANT SCHOOLS

ALREADY FORMED.

Walthamstow, Whitechapel, Vincent Square, Palmer's Village, Blackfriars, Pudding Lane, Brighton, Bristol, 3 at Liverpool, Wandsworth Common, Battersea ~~Rise~~, Down, Farnborough, Ampton Shrewsbury, Peckham, Enfield, Putney, Sturminster, Deddington, Banbury, Byfield, Norwich, 3 schools at Durham, Devizes, Worcester, Bath, Clifton, Exeter, Newcastle, Greenstead, Boston, Wantage, Plymouth, Stockport, Lindhurst, Ross, Manchester, Kidderminster, Southampton, Chelmsford, Chelsea, Woolwich, Stratford, Stoke Newington, Lancaster, Wellington, Wellington Shropshire, West Bromwich, Shipcawill, Stamford Rivers, and Chilham.

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SPECIMEN OF THE WORK.

C'est l'homme de tous les siècles, comme de tous les
It is the man of all the ages, as
pays. Tous les sages de l'antiquité ont pens-é, ont parl-é,
countries. ——— y have thought, spok-en,
ont ag-i pour lui; ou plutôt il a véc-u avec eux, il a
acted for him; or rather he has liv-ed with them, he has
enten-du leurs leçons, il a été le témoin de leurs grands
heard their —s—, been witness their
exemples. Plus attentif encore à exprim-er leurs mœurs
—a— More —ve still to search-out manners

qu' à admir-er leurs lumières, quel aiguillon leurs
 than to lights (wisdom) what spur their
 paroles ne laiss-ent elles pas dans son-esprit? quelle sainte
 words not leave they not in his mind? what holy
 jalousie leurs actions n'allum-ent elles pas dans son cœur?
 —y not kindle they not heart?

Ainsi nos pères s' anim-ai-ent à la vertu; une noble
 Thus our fathers each-other did-animatè —e; a

émulation les port-ai-t à rendre à leur tour Athènes et
 them did-carry in their turn and

Rome jalouses de leur gloire; ils voul-ai-ent surpass-er les
 —y: they were-wishing

Aristide en justice, les Phocion en constance les Fabrice
 —s in —s in —y —i

en modération, et les Caton même en vertu. Que si les
 and —s even But if

exemples de sagesse, de grandeur d'ame, de générosité,
 wisdom, of soul, y,

d'amour de la patrie, devient-ent plus rares que jamais,
 love country, become more than ever,

c'est parce que la mollesse et la vanité de notre âge ont
 it is because that effeminacy and —y out have

romp-u les nœuds de cette douce et utile société que la
 broken the ties that sweet useful —y which

Science form-e entre les vivants et les illustres morts,
 —s between living and the —ious dead,

dont elle r-anim-e les cendres pour en form-er le
 of-whom she re-animatè-s ashes for of-them

modèle de notre conduite." D'Aguesscu. Nécessité de
 our —-ct."

la Science.

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TRACTS FROM THE STUDENT'S MANUAL.

PART I.

THROPOS, *a man*.
ORO-PHAGI, *phago*, I
 annihilate or men-eaters.
trophy, *miseo*, I hate.
 d of mankind.
thropy, *phileo*, I love.
 of mankind.
thropos, *theos*, God. A
 of our Saviour, being
 nd man.

CHE, *government*,
CHOS, *a chief*,
ony, *a*, not, without.
 of government.

chy, *hepta*, seven. A
 amest under seven

chy, *hieros*, holy. An
 iastical government.

chy, *monos*, one. A go-
 vent under one chief.
 mon-archical; against
 ument by a single per-

chy, *oligos*, few. That
 of government in which
 ipleme power is placed
 : hands of a few.

GRAPHE, *a writing*, a de-
 scription.

AUTO-GRAPH, *auto*, self. The
 hand-writing of any person;
 or the original of a treatise
 or discourse: the word is used
 in opposition to copy.

Bio-grapher, *bios*, life. One
 who relates the actions of
 particular persons.

Ge-o-graphy, *ge*, the earth, De-
 scription of the surface of the
 earth according to its several
 divisions.

Litho-graphy, *lithos*, a stone.
 Writing upon stone.

Ortho-graphy, *orthos*, correct.
 That part of grammar which
 teaches how words should be
 written.

Tele-graph, *tele*, distant. An
 instrument that answers the
 end of writing, by conveying
 intelligence to a distance
 through the means of signals.

Topo-graphy, *topos*, a place.
 A description of particular
 places.

PART II.

s. from *organon*, an in-
 strument. The name given
 particular musical in-
 strument as being the instru-
 ment, in preference to all
 others. As in English we
 say *I am going to Town*,
 is, the *Town* in prefer-
 ence to all others, namely
 London. See **BRILL** and
FEDRAL.

Ortho-epy, *s.* from *orthos*, cor-
 rect, and *epo*, I speak. Cor-
 rect pronunciation.

Pagan, *s.* from *pagus*, a village.
 When Christianity became
 the established religion of
 the Roman empire, the Chris-
 tians preferred living in
 towns, while unbelievers in-
 habited the villages: hence
villager, *unbeliever*, and *pa-
 gan*, were synonymous terms.

EXTRACTS FROM SEQUEL TO STUDENT'S NA

PART I.

CEDO, *I cut, beat, kill.*
CÆSUS, *cut.*

[*Cædo* is changed into *Cida*, and *Cæsus* into *Cisus*, when compounded.]

Con-cise, con-cision, in-cision, pre-cise

Fra-tricide, (*fratris*, of a brother)

Homi-cide, (*hominis*, of a man)
 Infanti-cide, (*infantis*, of an infant)

Matri-cide, (*mater*, mother)

Pari-cide, (*parens*, a parent)

Regi-cide, (*rex, regis*, a king)

Sui-cide, (*sui*, of himself, or, of herself)

FACIO, *I do or make.*

FACTUS, *done.*

[*Facio* is changed into *Ficio*, and *Factus* into *Fectus*, when compounded.]

FACTOR, from *factor*, one who makes or does a thing—*fact*, from *factum*, the thing done—*facility*, from *facilitas*, the ease with which a thing may

be done—*faculty*, from *tas*, the power of doing—*ease*—*facetious*, from one who has ease in or doing a thing—*c* from *difficilis*, (for *di* not easy to be done—*faction*, from *factio*, meddling.

BENE-fit, *bene*-ficence, *faction*, from *benefac-*

BENE.) *I do well-*

factor, from *malesac-*

MALE.) *I do wrong-*

facture, from *manu* (*manu*, by the hand,)

made with the hand—*s*

satis-faction, from *sat*

(*satis*, enough,) *I do*

—*of*-fice, from *offic*

place in which to do :

AF-fect, *de*-fect, *ef*-fect,

in-fections, *per*-fect, *p*

*er*it, *pro*-ficiency, *suf*-

ficient, *suf*-ficiency

CERTI-fy, *certi*-ficate, (

cer-tain,)—*clari*-fy, (

bright)—*dei*-fy, (*deus*

PART II.

Ab-lative, *ablatus*. (see **FERO**.) taken away. The ablative is the opposite to the dative, the first expressing the action of taking away, and the latter that of giving.

Ab-lution, *abluo*, (see **LVO**.) *I wash from or away.* A religious ceremony, being a sort of purification, performed by washing the body. Moses enjoined *Ab*lutions, the hea-

thens adopted them, as *homet* and his followers continued them; thus have been introduced most nations.

Ab-scond, *abscondo*, (see *put together from view* *ratively*, *I hide myself* *abscond*, is to retire from *lic view*: generally *u* persons in debt, or *cluding*, the law.







